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ING OF THE DEVOTIONAL LIFE

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THE TRAINING OF THE DEVOTIONAL LIFE

TRAINING COURSES FOR LEADERSHIP

Learning and Teaching. Harold J. Sheridan and G. C. White. In preparation.

The Training of the Devotional Life. Minnie E. Kennedy and Minna M. Meyer.

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TRAINING COURSES FOR LEADERSHIP
Edited by HENRY H. MEYER and E. B. CHAPPELL

The Training of the Devotional Life

BY

MINNA M. MEYER and MINNIE E. KENNEDY

Approved by the Committee on Curriculum of the Board of Sunday Schools of the Methodist Episcopal Church and the Committee on Curriculum of the General Sunday School Board of the Methodist Episcopal Church, South

THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

SMITH & LAMAR
NASHVILLE DALLAS RICHMOND

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ENRICHING RELIGIOUS EXPERIENCE

The present-day emphasis upon the subject matter of Christian education and upon scientifically graded courses of study and methods of instruction represents a wholesome reaction against the unpedagogical lesson system and teaching habits of a generation ago. In the actual use of the better tools for religious teaching thus afforded there is, however, a danger that lesson materials and learning processes may be exalted above the spirit, that the framework and material may cramp the soul, and that study about God and truth and beauty may take the place of worship, humility, and growth in the Christian virtues.

The complete program of Christian education will give large place to training the devotional life and to the cultivation of those fundamental elements of Christian experience that express personal relationships, attitudes, and aspirations of the individual. This training of the devotional life should begin at the home. Through imitation and participation in the religious life and worship of the family group, the religious nature of the child should receive its first strong stimulation and find its first opportunity for self-expression. But for the achievement of religious maturity, imitation and participation in the religious exercise of the family will not suffice. The proper development of the devotional life requires its control and guidance in a gradually expanding religious environment. The problem in-

volved, like other problems in religious education, has to do with aim, materials, and methods, and is of sufficient importance to justify separate consideration by teachers and parents desiring to become skilled in the fine art of religious nurture.

Training of the devotional life seeks specifically to establish the conscious relationship of the individual child to God and to develop the attitude of reverence, adoration, and trust toward God and good will, sympathy, and service toward people. It seeks further to develop appreciation for moral and ethical ideals and stimulates aspiration to Christ-likeness in character and conduct. The material available for this training includes prayers, hymns, devotional and Scriptural passages, and ritual forms. The method of training has to do with the selection of materials adapted to the age of the child or group, the arrangement and direction of the program for the actual service of worship, together with the accompanying interpretation necessary in order to achieve the desired result in the deepening and enrichment of the religious experience of the pupil.

These are matters to which consideration is given in this textbook, a unit in the second year of a three years' course, "Training for Leadership," and is intended both for teachers in service and for training classes in the Young People's Department of the Sunday school. It should further serve a wider circle of readers and home students, especially among pastors and parents desiring help in their work of ministering to the devotional life of children and young people.

THE EDITORS.

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THE TRAINING OF THE DEVOTIONAL LIFE

CHAPTER I

NEED AND PLACE FOR WORSHIP

THERE are a number of steel filings on a board. A large magnet is placed near them, and instantly every atom of every fragment feels the pull of the silent, insistent call and, yearning to answer, hurries to bring itself into vital touch with the magnet.

The Universality of Worship

In like fashion all peoples of all ages and lands have felt the silent, insistent call of God and have tended to make response to this call by some form of worship. Many of the myths and traditions that have come to us from the earliest times deal with man's conceptions of deity and with his attempts, more or less crude, of entering into communion with his deity, while records of later times show formulated systems of religion and established modes of worship. Hence we find that every tribe and nation upon earth at the present time evidences this universal need for communicating with a superior being and provides means or avenues through which this being may be approached.

In this connection it may be noted that when the heathen nations worship their idols of wood and

stone they are obeying the same instinct which urges the Christian to worship the Triune God. They are reaching out after the true God, but because of ignorance they worship false and hideous conceptions of him. Their devotional life expresses itself in superstitious belief in "luck" emblems, charms, fetishes, and in revolting and degrading rites, instead of in the pure and lofty ceremonial of true worship.

Not only is there universal need for worship among all peoples, but it is evident that this social consciousness of need grows out of the universal need of the individual. This need of the individual for worship is evidenced in many ways. It is often revealed in an emergency or in a time of danger, when under normal conditions it does not appear. A person who spent many weeks in a hospital had occasion to note this. It mattered not whether a patient were American or foreign, white or colored, man or woman, saint or sinner, when in extremity of pain or grief he called upon the name of the Lord. It may, perhaps, be safely stated that the person who does not turn to God in emergencies and who instead assumes the demeanor of a stoic has at some previous time deliberately inhibited the Godward impulse.

That a consciousness of God is racial and therefore instinctive in the individual may be illustrated by the experience of Helen Keller. When she was told of God and of his love and power, she said: "I have always known him, but I did not know his name." Without sight, hearing, and speech, yet she had within her capacity for true worship.

However imperfect its expression, however much

in need of guidance and instruction, the human heart instinctively joins in the cry of the Psalmist: "O come, let us worship and bow down; let us kneel before Jehovah our maker." "O worship Jehovah in the beauty of holiness: fear before him, all the earth."

If it be admitted that the need for worship is universal, we may now consider the place that it may hold in the life of a nation, of an individual, and in religious education.

Place of Worship in the Life of a Nation

No one can doubt that religion expressed through worship forms an important part of tribal or national life. When a people accepts the same God and has similar forms of worship, a unity of spirit results which can be secured in no other way. Among the American Indians the tribe centered in large measure around the medicine man and his crude but stately religious ceremonies, while African tribes in similar fashion center around the witch doctor, with his fetishes and incantations. The unifying effect of a common worship upon a nation was recognized by Jeroboam, king of Israel. After the formation of the northern kingdom he realized that if the people continued to go to Jerusalem to offer sacrifice, an independent national spirit would not be easily developed. So he established religious centers within the territory of Israel and persuaded the people to assemble there for worship. A strong factor of national unity in Mohammedan lands is the daily prayer of the faithful with their faces toward Mecca. In our own land national life is unified by

that faith in God which expresses itself in social worship in the home and the church. The general observance of Thanksgiving Day and the response to the call for the people to observe special hours of prayer are striking instances of national unity secured through worship.

In the next place, the modes of worship approved by a people serve as an index to its ideals and standards and in turn tend to perpetuate these ideals. When the Hebrew nation entered heartily and sincerely into the service of worship prescribed by the law of Moses, the ideals and standards of its national life were pure and lofty. When this service was corrupted and the priests offered "polluted bread" with the "blind, the lame, and the sick" upon the altar of Jehovah, the corrupted ideals of the nation were made more permanent by being thus expressed in its worship. While the vicious and degrading rites of Baal worship reflected the lowered ideals of the chosen people, these rites also continually tended to keep their ideals permanently lowered. When a good king arose and the groves and altars of Baal were destroyed and the worship of Jehovah was reëstablished, the nation's ideals became loftier and finer. Thus we may conclude that no nation can preserve right standards and attain to its highest development unless true worship has large place in its life.

The Place of Worship in the Life of the Individual

We shall now consider briefly the place filled by worship in the personal life. The intellect of every individual is capable of a cold, dispassionate belief

in God. Worship is the process by means of which this intellectual belief is transmuted into a vital religious principle and acquires the added elements of love and trust. A conception of God which holds him as remote and untouched by human need as the law of gravitation is thus changed by communion with him into that which recognizes him as the Heavenly Father who loves and cares for his child.

Again, it is through worship that the individual keeps God in his thought. Without constant communion with the Father the "care of the world and the deceitfulness of riches," with the manifold interests and pleasures that life brings, will inevitably crowd out the consciousness of God and of his presence.

Lastly, it is by means of association or companionship with God through worship that the Christian grows by degrees into his likeness. Just as a loving child through his companionship with a wise and tender parent will absorb the ideals of that parent and make them his own, so the Christian through worship will come into vital touch with the personality of the Father and will reflect in his own life those ideals which found expression in Jesus Christ.

The Place of Worship in Religious Education

Since worship has an important place in national and individual life, it is evident that its value will be fully recognized by every adequate system of religious education. Any consideration of the whole matter of religious education will show that the Church has not fully apprehended the modern conception of its province and objectives. This lack of

understanding is much in evidence among Sunday school workers. Let us, then, outline briefly the aims to be reached by religious education through the Sunday school. It will then be possible to determine the place which may be assigned to worship among the agencies which promote the accomplishment of these aims.

There was a time when the chief function of education in the Sunday school was presumed to be the promotion of Bible study. If the child were taught the facts of the Bible and some catechetical statement of doctrine or Bible truths, the task undertaken by the Church was considered well done. The modern conception of the matter is that the child through the processes of religious education is to be brought into consciousness of his relation with the Heavenly Father through Jesus Christ and led to express his religious life through service. The cultural means to this end may be considered in two groups. One group consists of those things which are used primarily to impress the child's thought and feeling; the other consists of various modes by which impressions may be expressed. In the first group may be included courses of Bible and correlated lessons; and in the second prayer, praise, giving, and service, with other means of securing expression. It is to be noted that these groups inevitably blend into each other. When a child has had a desire to worship awakened in him and expresses this impulse in prayer or praise, that act of expression deepens the impression already made. No one can deny that the part of the educational process which deals with expression is as important as that which deals primari-

ly with impression. In other words, leading the child to know the Father, training him in worship, is equal in importance to the teaching of the Word. It will thus be noted that worship naturally holds large place in the processes of religious education and challenges the earnest attention of the thoughtful educator and of the Church.

In succeeding chapters will be considered in detail the various aids to the devotional life and the ways through which this life expresses itself in worship, the highest exercise of which the human spirit is capable.

Questions for Discussion

1. Give an original illustration of the fact that the need for worship is universal.
2. What is proved by this universal need for worship?
3. How does neglect of worship by an individual affect his religious development?
4. Why are many Churches not providing proper training in worship for their children and young people?
5. Classify the reasons just given.
6. Which are causal, and which are merely effects?
7. How may these difficulties be overcome?

CHAPTER II

THE NATURE AND ELEMENTS OF WORSHIP

What Is Worship?

It is defined as the act of paying divine honors to a deity believed to be supreme. It is, therefore, not peculiar to Christians. In all lands, from the time of primitive peoples down to the present, we find traces of men's efforts to express their religious feelings. Nor have these untutored peoples been lax in their religious observances. In fact, it is their religious beliefs which have really governed their whole lives. Even to-day the ceremonial laws which have to do with eating and drinking and with all social relations are observed so strictly that these peoples are virtually slaves to their religion.

Differences between Pagan and Christian Worship

It is in the attitude toward worship that we find one of the chief differences between primitive religions and the Christian religion. St. Paul may have had in mind the burden placed upon the man who was obliged to observe the minutest details of the many ceremonial laws when he wrote: "Christ redeemed us from the curse of the law."

Another difference between primitive religions and the Christian religion lies in the method of communication with the deity or deities worshiped. Savage peoples have not learned, as have we, to know the character of God—that he is unchangeable, that he can do no wrong, and that he loves truth and jus-

tice. We know that certain actions, because of their very nature, are in harmony with his will, while others are not. But the untutored man has no written record of revelation, knows little of the laws of nature, and must, therefore, inquire in each particular instance what is the will of the gods. The routine work of daily life cannot be undertaken without consulting them or sacrificing to them. It is said that the Pueblo Indians were much surprised to see the white settlers plant corn without any religious ceremony, and their surprise was even greater when they saw that good crops were produced.

Some peoples have erected statues of enormous size to express their ideas of the greatness of their gods. Other statues show an effort to express power and still others serenity, a spirit undisturbed by the changes of the external world. But, no matter how imperfectly it has been expressed, it is the thought of the divine, the idea of God in the soul, that has inspired progress by means of ideals toward which men strive and will ever continue to strive with constantly increasing reward.

Thus Christ did not come to make men more religious, but to give them the highest form of religion. And the Christian missionary to-day who goes to the non-Christian peoples of the earth does not go with a spirit of intolerance, but rather with sympathy for those for whom he labors, recognizing the sincerity of their searchings after the Infinite, endeavoring to build upon the knowledge of God which they already possess and giving them a purer and more spiritual form of religion.

What Is Christian Worship?

In the sense in which we as Christians know it, worship consists of more than specific acts; it is rather an attitude, an emotion which pervades the whole self. And specific acts of worship are but a form of expression of the desires and aspirations which are constant in the heart. Expression is, however, necessary to the strengthening of these emotions. We have seen that the desire to communicate with the Divine Spirit and to honor him is common to men; but, in order that they may receive the greatest benefit from worship, the native impulse must be intelligently directed and encouraged.

Essential Elements of Christian Worship

Perhaps the first essential to worship is a realization of the nearness of God; and Christian worship differs from that of other religions in that we are taught that God is always with us, that the divine Power whom we approach is always accessible, that he does not have to be propitiated by offerings nor urged to be gracious, but that he is ever ready to hear our prayer. And, more than this, he even offers himself. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him." (Rev. iii. 20.) This characteristic is peculiar to the Christian religion. In no other are men taught that God seeks them because of his love for them and his desire to have them live righteous and holy lives. We have in the traditional language of worship many expressions of beseeching and entreaty, as if man desired good things more than

God desired them for him; but these expressions do not really belong to Christian worship.

Another essential element of Christian worship is a realization of the character and attributes of God —his holiness, his goodness, his justice, and his loving-kindness. St. Francis of Assisi spoke of his divine bounty whereby the rain falls on the just and on the unjust, and the sun shines on the evil and on the good, as "the great courtesy of God." If these thoughts of God fill the mind, worship will be reverent. A sense of awe, wonder, adoration, and thanksgiving will fill the heart, and it will echo the words of the Psalmist: "What shall I render unto Jehovah for all his benefits toward me? I will take the cup of salvation, and call upon the name of Jehovah." "O that men would praise Jehovah for his goodness, and for his wonderful works to the children of men!"

In the presence of God, man will also feel a sense of humility. He will be made conscious of his needs and will desire to ask God for help and strength. Or it may be that there will be revealed to him a sense of guilt for some sin committed, and, grieved and ashamed, he will wish to ask forgiveness; for true worship must always be sincere and wholehearted. The Psalmist recognized this when he said: "If I regard [harbor] iniquity in my heart, Jehovah will not hear me." Prayers for forgiveness are sometimes offered by those who harbor an unforgiving spirit. If, however, a man really feels the weight of his own sin and earnestly desires to be forgiven, it will be impossible to be unforgiving toward others.

The Social Aspect of Worship

Worship has a social as well as an individual aspect. We know that the ear of God is open to the cry of the individual, that neither the force nor the influence of numbers is needed to bring pressure to bear upon him; but we know also that certain conditions, both within ourselves and in our environment, assist or hinder, as the case may be, our communion with God. In seeking God's gifts, his favor, his spirit, we desire them not for ourselves alone, but also for our friends, our community, and for all people. The highest religious values and greatest blessings cannot be realized by the individual alone. They must be realized by a group seeking together and working toward the same ends. A sense of fellowship is, therefore, the greatest of all aids to worship. A conscious harmony prevailing among a group of worshipers produces a feeling of kinship and comradeship. It not only greatly enhances the sense of rest and elevation which accompanies worship, but gives a desire to promote the welfare of the group, to assist any who may be weak or in trouble, and to share the joy of those who rejoice. In fact, worship may be regarded as the highest social fellowship and its chief purpose the cultivation of Christian attitudes of mind and heart toward God the Father and toward all his creatures.

Worship together in a united family group or in the services of the Church or Sunday school gives an inspiration for practical effort that does not come in the same measure from worship alone. It also serves to strengthen our purposes, just as the courage of a company of soldiers acting in concert becomes many

times as great as the sum total of the courage of each individual soldier. Jesus said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done"—not because of greater willingness on the part of the Father, but because those who are "agreed" will work with redoubled energy to create conditions which will make possible the answer to their prayer.

The Right Atmosphere for Worship

Wherever a service of worship is held, it is, of course, of the utmost importance that the leader or those in charge should see that conditions are such that the worshipers will be free from disturbance. If the majority of a group is restless and inattentive, it is difficult for the minority to derive much benefit from the service. Especially is this true in the Sunday school, where the worshiping group is composed of children not yet able to exercise much voluntary control over their thoughts. They cannot give attention to the leader simply because they are asked to do so or have been taught that they should. All the influences of the school should unite to assist the worshiper—the music, the decorations of the room, and the behavior of older members. Above all, there should be a recognition of the presence of God and of the purpose for which the school has assembled—namely, to learn about God, to speak with him as a company of his children, and to listen to his voice as he speaks through music, the words of Scripture, and the beautiful thoughts and emotions that fill mind and heart.

It is not always easy to take one's thoughts from

the paths they have been following and enter heartily into a service of worship. The leader should recognize this and should carefully plan to lead the group into a frame of mind that will enable them to appreciate and receive help from such a service. In one Sunday school this frame of mind is secured through the processional by which the children enter the main auditorium for their service of worship to the deep-toned but inspiring music of the church organ. In one home the family worship is a source of inspiration and real joy to the members of the family and to the friends who occasionally share this service with them. At the close of the evening meal one of the daughters goes immediately to the piano and, while the other members of the family are assembling in the living room, plays one or two devotional hymns. Then a hymn is sung, and when at its close the family kneel together for the prayer the minds of all have been attuned to worship.

Neglect of Training in Worship

In closing this chapter we cannot omit an expression of regret that, great as is the recognized value of worship, there is now no other part of the program of the Sunday school which is so much neglected as is the service of worship. In fact, in a very large number of schools—perhaps in a majority of them—there is no spirit of worship and no attempt to give instruction or training in worship. The first half hour after the school assembles is given to "opening exercises," in which hymns selected at random are sung, Scripture passages from a lesson leaf or hymn book are read responsively by the leader and the few

pupils who are sufficiently interested to find the page, a prayer is offered in words which the children are unable to comprehend, announcements are made, and the groups of children separate noisily to go to their various classes. There is disorder and confusion such as would be tolerated in none but a *Sunday* school. At Christmas time Christ's birthday is celebrated by having as the chief attraction a "Santa Claus" who behaves like a clown.

Lack of Reverence among Young People

Those to whom local Churches look for leadership have become careless or have themselves lacked training; and children are seldom taught the sacredness of the Church, the Bible, the Lord's day, or the sacredness of the body and the duty of keeping it clean and pure, and of life itself as a gift of God for the use of which we are accountable to him. Such teaching as we urge does not mean slavish adherence to the letter of the law, but a just appreciation of and regard for the things that have proved to be of abiding value. In one of our most progressive States a minister who has the oversight of rural Churches testifies that the lack of reverence among children and young people in the communities he visits is appalling. In failing to give the young people this element, which is a vital part of education and one of the things which makes life noble and great, the parents, teachers, and leaders whom they have trusted as guides are guilty of denying them a most important part of their heritage.

What May Be Accomplished

It shall be our purpose in the chapters which follow to show what has been accomplished by the few schools that have regarded seriously the importance of training in worship and by those who have realized the great opportunity afforded by the Sunday school. It is possible to make this period in the Sunday school service the one most enjoyed and appreciated by the children. It is possible, with the aid of a helpful environment, wise and sympathetic leadership, and the use of appropriate hymns, psalms, and prayers, to lead the little child to the Father and to observe the gradual unfolding of the religious life, the impulses toward which are inherited, but need to be directed, strengthened, and given opportunity for expression. It is possible to note in these children the transformation of thoughts and ideas into ideals toward which they strive and to see young people become more and more responsive to those things which the human race has found to be of greatest worth.

Questions for Discussion

1. In what respects does Christian worship differ from pagan worship?
2. May there be a difference between a religious man and a Christian man?
3. If so, which is the better man?
4. What does the word "Christian" mean?
5. Is there a lack of reverence in your Church?
6. If so, what is the cause?
7. What can you do to improve conditions?
8. What differences will a generation trained to appreciate and to participate in a service of worship make in your Church?

CHAPTER III

THE KINDS OF PRAYERS MEN OFFER

Why Do Men Pray?

"We hear in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer; and many reasons are given us why we should not pray, whilst others are given us why we should. But in all this very little is said of the reason why we do pray. . . . The reason why we do pray is simply that we cannot help praying," wrote Prof. William James. In the preceding chapter we have discussed the universality of religion. We have seen that all men, even the tribes farthest removed from civilization, have some form of worship; and those who have studied carefully the nature and the laws of the human mind tell us that the wellsprings of religion are an integral part of human sympathies and emotions. Paul, preaching to the men of Athens, whom he called "very religious," told them that God had *made* men that they should *seek after him,* "if haply they might feel after him and find him." Jesus, quoting from the Psalmist, said, "My house shall be called a house of prayer for all nations"; and in the erection of the Hebrew temple there was "the Court of the Gentiles," providing a place of worship for any stranger who might come to Jerusalem, it being taken for granted that he would wish to worship.

Involuntary Prayers

The prayers that are involuntarily offered because "we cannot help praying" are usually prayers

for individual aid or protection. They are called forth by some strong emotion, often that of fear. A recent photograph reproduced by some of the newspapers shows a group of African men, some with their faces bowed to the earth, others with hands raised toward heaven, the position of each indicating most intense earnestness in prayer. Above their heads can be seen an airplane, the first they have ever seen. An old sailor, whose life harmonized in but few respects with the teachings of Christ, used to tell to any who would listen a story of a time when the ship on which he sailed was wrecked, and himself and a few companions found themselves in a small boat in mid-ocean. Days and nights passed, and no ship appeared. Finally one of the number suggested that they all pray, and pray with all their might. The speaker led them, and they cried aloud to God. Before nightfall the captain of a passing ship discovered them and took them aboard. The old sailor always ended his story by saying: "Now, you may think what you like about prayer, but since then I've always believed there was something in it."

Selfish Prayers

Not unlike the prayers offered under stress or in time of peril are the prayers of children who ask and sometimes tease for material things they very much desire. One little girl was overheard to pray: "Please, please, please let me have this, and I won't ask you for anything more for a long time." Although couched in different language, the spirit of many prayers offered by adults is not different. They are largely petitions for gifts or favors and are

often extremely selfish. We would not wholly condemn selfish prayers. We have all offered them and sometimes do still; and our Father, who "knoweth our frame," is patient with our childishness and often grants our desires, but later we are apt to feel a sense of shame for having prayed for trivial things when we might have asked for some great, some permanent good.

A higher plane is reached when we habitually think of the welfare and happiness of others as well as of ourselves and our petitions are for friends, for the Church, for those in need, and for all mankind.

Two General Types of Prayers

In our study it may aid us if we endeavor to distinguish two general types of prayers. In "The Psychology of Prayer" Miss Strong has given to these types the names "practical" and "æsthetic." Expressed in simpler terms, the first means going to the Father to ask for something, and the latter going simply to have a talk. One type does not, of course, exclude the other, but in the main the practical type includes those petitions which have to do with action. They are requests for something to be done. To this class belong those prayers offered under stress of emotion or because of some great need. It includes also prayers for strength for daily tasks or for bearing special responsibilities and prayers for courage and wisdom. Such prayers consist usually of definite requests for specific things for one's self or for another. If intelligently offered, they presuppose a willingness on the part of those who offer

them to be used as God's instruments in helping to confer the requested favor.

Prayer a Struggle

In the lives of many men who accomplish great things for the kingdom of God prayers for courage and for guidance often represent a struggle. It is not always easy for pray-ers to determine which of two or more alternatives they should choose. Sometimes the choice which they believe right involves hardships for those whom they love. Sometimes the question concerns itself with which of two ways would lead to the desired goal. In the early days of the prohibition movement, when it had the support of but few prominent men, a young Christian lawyer was elected to the legislature of his State. During his first term he was asked to introduce a bill providing for State-wide prohibition. He consented, but when his purpose became known he was warned by the liquor men that if he did so they would see to it that with the end of his term his political career should also be brought to an end. He had worked hard for his education. His family had deprived themselves of real necessities in order to fit him for his work. He believed that as a Christian statesman he could serve God and the cause of righteousness. The new movement had not yet sufficient strength to give any hope for the passage of the bill, but it seemed right that this initial step should be taken. Final success could not come until some one was willing to sacrifice a career for the sake of bringing the question before the people of the State, and this man's prayers were a field on which a mighty

battle was fought. Luther passed through many such struggles, as did also John Knox, "Chinese" Gordon, and many others whose names are recorded in the history of the progress of the kingdom of God. Indeed, Professor Fosdick says: "No man's life can altogether lack that struggle if he is to achieve dependable integrity that cannot be bought or scared."

Prayer as Communion

The other type of prayer is the one naturally used when one is weary with the struggle and desires peace, rest, and renewal. In its extreme form it passes over into mysticism, but with most practical Christians it is largely meditation. Instead of being used as a means of aiding to bring about some action, it is rather for the establishment of a relation. We may feel that we are alone and seek companionship; our efforts have failed, and we desire comfort and sympathy; we have been weak or sinful in thought or act and wish to confess and to ask pardon; or we are discouraged and would forget, would lose ourselves, as is expressed in a prayer of James Martineau: "Look upon our contrition, and lift up our weakness, and let the dayspring yet arise within our hearts, and bring us healing, strength, and joy."

Prayers such as the one quoted do not come within the range of the experience of children, but they may become a source of much comfort to young people in the adolescent period who so often have difficulty in interpreting new emotions and in adjusting themselves to new duties and enlarged responsibilities. At intervals during these years they are apt to

become discontented with themselves or their companions and with the limitations of their environment. The longing to be out in the world and doing things is likely to be followed by a sense of depression, a feeling of inability to do anything worth while. A boy of fourteen was chosen on his high-school baseball team. As he was the youngest member of his class, the choice was a surprise to him, and he returned home greatly elated. For several days he talked of almost nothing else; then suddenly, before he had had a chance to test his ability to fill his place on the team, his elation gave way to depression. He complained to his mother that he never had been able to play a really good game, and perhaps some one else should have been chosen, etc. During these years girls especially are apt to feel that nobody understands them and that their problems are different from the problems of other people. With these young people teachers should emphasize the nearness of God, the companionship of Jesus, who was "in all points tempted like as we are," and the value of self-surrender in prayer to the enfolding love of the Father.

Prayers of Adoration

The "æsthetic" type also includes prayers of adoration. This element, so often omitted in our prayers, seemed to Jesus of so much importance that he placed it first in the prayer he taught his disciples. Prayers of adoration remind us of the character of God. They impress us with his majesty and call forth the emotions of awe and reverence. They serve to lift us above the life of daily routine into a

realm of beauty and wonder, as does, for example, a prayer of the communion service: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name."

The Real Meaning of Prayer

This chapter, devoted to the analysis of prayer or to a study of the kinds of prayers that are offered to God, should help us to see first that those men who have been most blessed, whose lives have been most enriched, are those who have learned to come to God in the midst of all their happiness, their disappointments, and their problems, and have sought his companionship and counsel as a son seeks the companionship and counsel of a sympathetic father in whose wisdom and ability he has the greatest confidence.

Secondly, the relationship to the Father is not that of an only child, but of one of a family whose needs differ in some respects, but in which each member has a share in the Father's love and an equal right to his gifts. One would not, therefore, desire the things which would impoverish other members of the family, but rather those which would benefit all; and if one asked for a special favor, it would be prompted by the wish to use it for the good of all. Therefore when we offer our petitions to God we should consider whether it is best that we have the things we desire; we should seek to know God's will; we should listen as well as speak. He bids us *ask,* but also he bids us *hear;* and perhaps the most helpful part of a prayer is that in which we keep silent and try to think our problems through with God, re-

membering that we do not pray to make God willing to give, but to make ourselves fit to receive. Dr. Jowett says: "Prayer is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances." Older children and young people can be taught this true meaning of prayer; and when it has once been grasped the value of prayer for their lives will be enhanced a thousandfold.

Questions for Discussion

1. What kinds of prayers can you mention?
2. What do children usually ask for when they pray? People of mature years?
3. What prayers give us the most permanent good?
4. Should any one type be used exclusively?
5. What can we learn from the prayers of Jesus?
6. When is prayer a struggle?
7. In what way does prayer enrich one's life?

CHAPTER IV

THE VALUE OF PRAYER

A CHILD's definition of prayer is, "Talking to God." Simple as is this statement, yet it is comprehensive and satisfying. Other definitions include the following: "The soul's sincere desire, uttered or unexpressed;" "An act of supplication addressed to Deity;" "The Christian's vital breath." In the heavenly vision described by John mention is made of incense, "which is the prayers of saints."

Value of Prayer

From the analysis of prayer given in the previous chapter it appears that prayer is an essential element in worship and also the medium through which we receive blessings for ourselves and for others. In consequence it is evident that the person who leads a genuine prayer life has continually a consciousness of God's presence and power and is in a position to receive the good gifts which the Heavenly Father wishes to bestow. Conversely, it is evident that the prayerless life is cut off from communication with God in all that the term implies of barrenness and lack of guidance.

Subjective Value

In considering the value of prayer, then, it may be noted that prayer has a *reflex,* or subjective, value. In other words, the act of praying has a strong and direct result in the life of the person who prays.

He is put "in tune with the infinite" and thus is prepared to receive a message or a spiritual gift from the Father. There are some who hold that this reflex result is the only value prayer possesses; that to bring the person praying into the right attitude of mind and heart is its only province. If this view be accepted, then inevitably prayers of petition will cease. No one will persist in asking things of God who believes that only a reflex result can be secured and that his petition has no effect whatever upon God's action in the matter.

Objective Value

The Scripture is filled with texts which convey the thought of gifts being bestowed in response to a request for them. "Ask, and it shall be given unto you," "The supplication of a righteous man availeth much," and the definite petitions of the Lord's Prayer may be cited as instances. So may the words of Jesus: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" The fact that God has promised to "give gifts unto men" when the requests are properly made and are according to his will implies that these gifts may be withheld if *all* the conditions of acceptable prayer are not met.

It is not enough that the inner attitude of a petitioner be correct. He may desire the gift with all the power of his mind and soul, and yet it may be forever withheld. God's knowledge and wisdom, as well as his power and love, must be taken into account also. If this be admitted, then it is evident

that prayer is not only subjective, enriching the spirit of the person that prays, but has objective value also. That it is an active factor in bringing to pass the establishment of God's kingdom, no thoughtful person who truly prays will deny.

Value of Prayers of Adoration

The value of prayers of adoration or of communion is largely subjective. When the Psalmist cried, "O Jehovah our Lord, how excellent is thy name in all the earth!" his whole nature responded to the thought of the goodness and greatness of God. When he said, "I love thee, O Jehovah, my strength. Jehovah is my rock and my fortress and my deliverer," his love for the God that gave strength and protection became strong and more satisfying. As he voiced his thirst after righteousness in the words, "O God, thou art my God, earnestly will I seek thee. My soul thirsteth for thee, my flesh longeth for thee," the high aspirations of his soul after holiness were given definiteness and were made more permanent. These experiences of the Psalmist are typical of similar benefits that come to the Christian as he realizes anew the greatness and holiness of God and expresses his realization in prayers of adoration.

Value of Prayers of Petition

All types of prayers of petition have value both subjectively and objectively. They prepare the mind and heart of the individual, so that he is fitted to receive the thing for which he petitions and to cooperate in the accomplishment of the task about which he is concerned. Such prayers also lay hold

of the power and greatness of God. It is said of Loyola that when he wanted anything accomplished he prayed as if *God* would have to do it all and then went out and worked as if the whole responsibility lay on *Loyola*. He felt a definite need of God's help and was assured that he would receive it. He also realized that he must help to answer his own prayers. We find here illustrated both phases of a true prayer of petition.

Conditions Affect Prayer Value

One thing should be observed. The value of anything is always modified by accompanying conditions. A diamond in the rough is valuable, but this value is only potential. The stone must be cut and polished, and appropriate setting must be devised, before its true worth can be realized. So it is with prayer. We infer from the consideration of prayer values given above that if its true value is to be realized, certain conditions must be observed.

Reverent Atmosphere

The atmosphere in which prayer is made should be that of reverence. Too often it happens that when a child kneels down to pray at night the hum of conversation and the laughter around him continue. In a primary or beginners' department it has repeatedly happened that while the children are at prayer the secretary, with a loud clinking sound, counts the money. Sometimes visitors or even teachers move about the room or talk with each other. Under such conditions prayer can have but little value. In fact, it would be better not to attempt to pray at all until quietness and reverence can be secured. In gen-

eral Sunday school sessions and at public worship too often the reverent atmosphere is destroyed by the idle chatter which precedes the prayer and sometimes continues through it. That the reverent atmosphere which is so important to prayer is produced by conditions and not inculcated by precept should always be kept in mind.

The writer went repeatedly to St. Peter's, in Rome. She went with a group of tourists; she went with a friend; she went alone. The visits were made at different hours of the day—in the morning, in the early and late afternoon. Nevertheless, she was never able to feel any spirit of reverence or worship. Analysis of conditions gave the real reason for this failure. The whole interior was draped in tawdry hangings in preparation for the Pentecostal feast, and parties of tourists, with guidebooks in hand, were clattering here and there, asking questions and discussing various points of interest. The *atmosphere* was at fault.

Later a visit was paid to the cathedral at Milan. When the heavy curtains that hang in the door arches fell behind the visitor, the impression received was that of simplicity and harmony. Everywhere there curved the wonderful Gothic arches which symbolize hands folded in prayer. There was a spirit of order and quietness. Through a wide stained-glass window a great shaft of golden sunlight fell through the shadows and bathed as it passed a figure of the crucified Christ. It is safe to say that every one within those cathedral walls felt deep in his spirit the call to prayer. The atmosphere had secured reverence.

True Spirit of Prayer

In order that prayer may be of real value, there must be in the heart of the worshiper the true spirit of prayer. Just what this spirit is may be illustrated. A half-witted boy was seen to go apart and to kneel down. A person standing near heard him saying softly the letters of the alphabet, "A B C," to the end. When questioned, he answered: "I wanted to talk to God, but I did not know the words. So I told God the letters, and he will make the words." This boy had the true spirit of prayer. Two little children were in turn taught to kneel and thank God in their own words for the good things he had given them. One night the baby brother of two and a half years said: "I want to talk to God." When he knelt beside his little bed, before a word could be spoken, he bowed his curly head and said: "Sank you, God." That was all, and it was enough. He had the true spirit of prayer, a genuine outgoing of his heart toward the Father.

A little child of two and a half, who is accustomed to repeat after father or mother very simple words of prayer about the things in which she is personally interested, often adds spontaneous petitions of her own. For instance, she had seen a parade which included marching soldiers, and her interest was greatly stirred. She saw one of the young soldiers struck by an automobile and was delighted when it was discovered that he was unhurt. That night, as she followed the words of prayer suggested by her father, "Please take care of the soldiers," she added with earnestness: "Thank you for not letting the little sol-

dier get hurt." That child was truly praying, was expressing the real desires of her heart.

Intelligence in Prayer

To have value in life, prayer must be *intelligent.* This is especially true in prayers of petition. In order that it may be so, it must take conditions into thoughtful account before the petition is made. Very frequently petition is nothing more than a blind instinctive reaching out after help from some dimly comprehended source. Even Christians often pray in this fashion. A young woman was spending the night with a friend. About midnight the fire alarm was sounded. The blaze seemed in the direction of her home. As she hurried down the street she found herself praying most earnestly and insistently that *it would not be her house!* Note the lack of intelligence in the prayer. The house was already burning. That point was already settled. When she became conscious of the absurdity of her request, she changed her prayer, asking that if it were her home, and her loved ones were not safe, they might be protected.

It often happens that the Christian is confronted with the necessity of planning a course of action or of making some important decision. A thoughtful consideration of the matter would show that the time for prayer, for asking God's guidance, is at the very beginning, in order that the judgment and the desires of the heart may be directed toward such conclusions as will be in harmony with God's will and plans. Instead many times prayer is made at the *end* of the process, merely as a form to ask God

to bless the finished plans which did not take him into account in the making. Such prayer cannot be termed intelligent.

Limitations Taken into Account

Intelligent prayer takes into account the *limitations* of prayer. Faith has many times suffered shipwreck at this point. A child had received the impression that God will surely give anything that is asked in faith. Once her heart was set upon going to a picnic. When the day came, rain was falling in torrents. She spent the morning alternating between her room, where she prayed God to stop the rain, regardless of the suffering crops, and the front porch to see if the rain *had* stopped. Not long after that came the time in her life when prayer lost its power and seemed a broken reed, for the sweep of the pendulum from a blind faith is to doubt and unbelief. A certain man was prominent in Church and community. His only son was at the point of death. He agonized in prayer for the boy's life, depending absolutely on the statement, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive," without taking into account "If we ask anything according to his will, he heareth us." The son died. The father said: *"There is no God.* Prayer has no value. There *is nothing in it."* Intelligent prayer that has value in the devotional life is made with the understanding that even a wise earthly parent will not put all his resources at the control of a child's ignorance and inexperience. It will realize that because God is all-powerful and all-wise and all-loving he will surely give at our request those things

that he knows to be good. It will bear in mind that he will also withhold the things which in our ignorance we believe to be best, but which he knows are not what we think they are and which, were they received, would be hurtful to us. The test of faith in prayer is not to try to wrest from God the thing desired. It is to crave something with all the heart, then to lay the whole matter before the Father, asking that he give or withhold as he sees best; that his will be done, accepting the result, whatsoever it may be, as God's wise and loving answer to our prayer.

Forms of Prayer

For prayer to have its highest value it is necessary that it be expressed in words that are fully understood and that truly express the desires of the heart. Hence "forms of prayer" should be used with discrimination and great care. Too often the only training in prayer which a child receives is to teach him a form which does not truly voice his wishes or his feelings. Thus he is developed into a mere "sayer of prayers." In addition, the words are often unfamiliar and hence to him are meaningless.

Nevertheless, there is value in the careful use of forms of prayer. After he has been trained to express his own desires in words that are familiar, the child can learn the Lord's Prayer and some other forms that are comprehensive and which, because of their wording, deepen a feeling of reverence. Choice forms of prayer have crystallized in them the spirit and aspirations of the ages and because of their comprehensiveness and dignity are a valuable factor in the training of the devotional life.

Well-Rounded Prayer Life

It is important to note in passing the value of a well-rounded prayer life, which, beginning with private prayer, broadens into family prayer and then into prayer with the worshiping congregation. Unless the father and mother set their seal on the importance of prayer by praying themselves with their children, it will be exceedingly difficult to give prayer its real place in the lives of those children. Unless the family prayer be broadened into the prayer of the whole congregation, no young person can truly grasp in all its fullness the meaning of "Our Father," with its wonderful implication of brotherhood with all men, and will have difficulty in coming to a world vision of the Fatherhood of God. Not without good reason are we urged to "forsake not the assembling of ourselves together."

We are to conclude that prayer is of such great value that without its frequent use the devotional life will be dwarfed and will wither away. On the other hand, it is evident that by the true and intelligent use of prayer all the power and resources of the Infinite are open to our need. We are to "pray without ceasing" and "in everything by prayer and supplication, with thanksgiving let our requests be made known unto God." "Evening, and morning, and at noon, will I pray, and cry aloud." (Ps. lv. 17.)

Questions for Discussion

1. Why is prayer counted of prime importance in the religious life?

2. Which phase of prayer is of the more value to the one who prays, the subjective or the objective? Why?

3. Upon which of the two is the mind of the pray-er usually centered?

4. Is the chief value of intercessory prayer subjective or objective?

5. Children are sometimes taught that God always answers prayer; that sometimes he answers prayer "Yes" and sometimes "No." Is this correct teaching? If not, why not?

6. When a service of worship for children is interrupted by noise, should the children try to pray, or should the prayer be omitted? Why?

7. Give a childhood experience of your own which shows what conception of prayer you had formed, or give an instance when you felt that a prayer was answered.

8. Analyze your experience. Were your prayers intelligent? Did you have the true spirit of prayer?

9. What is the chief value of family prayer?

10. What is the chief value of prayer with the whole congregation?

CHAPTER V

THE DEVOTIONAL USE OF THE BIBLE

The Purpose of Devotional Bible Study

In studying the Bible as a devotional book we are not concerned primarily with information about the Bible nor with questions regarding dates and authorship, but rather with those passages which have appealed to the human spirit down through the centuries because they are the utterances of life. Our study of the Bible is for the purpose of a definite personal result. It is a study to acquaint the mind with the efforts man has made to know God, duty, and destiny, and to find inspiration for living in accordance with God's will. Adult Christians find the Bible a source of encouragement, comfort, and reassurance. How may we, as parents and teachers, aid children in discovering and appropriating for their own use the spiritual values of the Bible? If we wish to do this, if we wish to have children love the Bible and intelligently appreciate it as they grow older, we must give them a correct knowledge of what it is, how it came to us, and of the message it contains.

What Is the Bible?

First of all, it is not simply a book, but a library of sixty-six volumes, written by many different authors, who lived at intervals widely separated in time. The older part, which we call the Old Testament, tells of God's dealings with the Hebrews, a people

whom he had chosen and who were impressed with the belief that God, while just and holy, had little or no interest in other peoples.

Then came the prophets, the great religious teachers, who protested against this narrow view. They taught that Jehovah would not protect the Hebrews simply because they claimed him as the God of their land and their forefathers; that he would bless and protect those who walked uprightly and dealt justly (Amos v. and vi.). That the teaching of the prophets broadened the thought of the people concerning God is shown by the books of Ruth and Jonah. The books of the Old Testament tell how the people again and again forsook Jehovah and went over to the worship of idols, influenced by the customs of their neighbors, until they were finally cured by means of the Babylonian exile. This exile the prophets interpreted to mean that the Hebrews would never become a great nation politically, but that their special mission was to give the world the true religion.

What We Learn from the Old Testament

The Old Testament is, therefore, a record of the history, life, and institutions of the people of Israel, in which are set forth their religious ideas and hopes and their ceremonies. From it we learn how, through the experiences of individuals and of the nation and through the teaching of the prophets, they came to know more perfectly the character of God and their religion became more spiritual. In our study of the various books we may trace the growth of this knowledge of God as we follow the course of a river winding through highlands and lowlands until it reaches

its outlet in the great ocean. Many stories and incidents reflect the standards of the time, and we will not regard these as perfect in themselves, but as stages in the development of a higher, more noble conception of God, which was finally revealed in its fullness in the life and teaching of our Lord, as recorded in the New Testament.

How Did We Get Our Bible?

Christian people make no claim, as do Mohammedans and Mormons, that the book which they hold sacred came down to them from the skies or was dictated by the archangel Gabriel. The Bible was originally written in three different languages—Hebrew, Aramaic, and Greek. The larger part of the Old Testament was written in Hebrew, which was formerly spoken by the people of Israel, but afterwards gave place to Aramaic, the language of Palestine at the time of Christ. This language is used chiefly in the books of Ezra and Daniel. The manuscripts of the New Testament which have been preserved for us were written in Greek—not the Greek of the classics, but the conversational Greek which was used by the common people.

How Was It Brought Together?

By what process were the individual books of the Bible brought together in a single collection? We have no definite information as to the time or process with regard to the older books. The Hebrew Old Testament contains three parts—the Law, the Prophets, and the Writings. Of these divisions, the books comprising the first two were probably brought to-

gether very early. Whether or not some of the books of the last group should be regarded as a part of the Hebrew Bible was not finally decided until almost a century after Christ. The books which were longest in dispute were Ecclesiastes, Esther, and the Song of Songs. The collection of New Testament books as we have them to-day was determined finally by the Church Council of Carthage in 397 A.D. It did not include all that had been written about Jesus, nor all the letters written by the apostles. "Very likely the New Testament Scriptures were collected by a process of trying out the reading of epistles and gospels and exhortations before the congregations. As passages met or failed to meet the human needs, there was a call for the repeated reading of some works and no call for the re-reading of others. In use some documents proved their sacredness, and other documents fell aside into disuse. Before the concluding deliberate choice was this selection in use by the believers themselves, and the selection turned round the question as to whether or not the documents helped people." [1] When the greater company of believers found that this test was met, they were persuaded that in some way God's Spirit had influenced the writing. Christians to-day share this belief, and because they find that it meets man's religious needs the Bible is to them a sacred book.

Translations

During the Middle Ages, before the invention of printing, few people had the opportunity of reading

[1] F. J. McConnell, in "Understanding the Scriptures."

the Bible for themselves, and there grew up among some of the officials of the Church of Rome the belief that it was too sacred for the common people or that they would be unable to interpret it correctly; so the earlier translators into English were driven from the Church. Tyndale, who while yet a youth declared his intention, if his life were spared, to make it possible for the plowboy to know more of the Bible than the pope himself, succeeded in having published only his translations of the New Testament, the Pentateuch, and the book of Jonah before he was condemned as a heretic and suffered martyrdom by fire. His work was, however, of great assistance to those who have since made translations, several of which have appeared; and since in every living language the meanings of words undergo changes, there will continue to be need for occasional new translations.

Thus we see the long process through which the Bible has been collected, preserved, and handed down to us as a precious legacy. For its preservation we are indebted to the same Spirit which inspired the men who wrote it. At various times its purpose—namely, to teach all men to know God and his plan for their lives—has been temporarily hindered even by those who professed to be its friends. When, however, the Bible has been rediscovered, as in the days of King Josiah and later in the times of John Huss and Martin Luther, a great religious reformation has followed. In every period of its history its worth has been proved.

How the Bible May Be Used

With but very few exceptions, the children whom we wish to train to use the Bible will be connected with a Sunday school; and the lessons taught there, with their correlated passages, will make pupils acquainted with many portions of Scripture suited to devotional purposes. Until the junior period is reached, children will not be expected to read from the Bible itself, unless it be short passages definitely selected by parents; but primary children should be made familiar with many Bible stories through having these told or read to them. The father or mother should take the time to read through the stories first, selecting the parts which will appeal to the child, omitting when it is best to shorten the story, but leaving a connected whole.

Passages Suitable for Children

To have a real value for the child, the Bible story must be related to his experience, interest, or needs. Two children who had heard some of the Abraham stories were playing together. A question arose as to how they should divide their toys. At last one said: "Let's one of us be Abraham and the other Lot, and we will divide without quarreling, as they did." So much of the story had been read to them. The remainder, concerning Lot's selfishness and its results, had been left for a later period, when other problems would have to be solved. Other passages which little children enjoy are the story of the beginnings, of the flood and the rainbow, parts of stories of the patriarchs and of Moses, Samuel, Ruth, and David, and, from the New Testament, stories of

Jesus and his friends. In making selections one should always ask herself: "Of what value is this story to the little children for whose religious growth and development I am responsible?" If any part of the story will create a wrong impression on the child mind, omit that part until years of fuller understanding are reached. We think it worth while to acquaint children with the lives of such men as Washington and Lincoln through some very simple stories or incidents in their lives long before the little ones are able to comprehend the more important contribution which these great men made to our national life. In like manner we should use the stories of Bible characters. For example, the stories we would tell little children about Ruth would be those of her love for her mother, her unwillingness to let the mother take the long journey alone, and of how she cared for her by gathering grain from the fields for their food. The stories of David will be those of his shepherd life and of how, through his music, he soothed and cheered an unhappy king.

Memory Texts

In connection with the stories used in the Sunday school, teachers should never fail to teach the memory texts and to review them frequently. Small booklets with a few Bible verses arranged for daily reading throughout the year are frequently appreciated and used by children. One girl of eight years, who prizes such a booklet, has memorized many passages through reading them to her dolls. When Bible stories are read to children, it is much better to read them from the Bible than from one of the many

collections of Bible stories rewritten for children. No such collection has yet been made in which the language has not suffered, and usually the tone has been lowered. These rewritten stories are frequently light and flippant in contrast to the deep organ tones of the Bible story itself.

Bible Stories for Juniors

If junior children are encouraged to do the reading assigned for each day in the Junior Graded Lessons, committing to memory the passages assigned for this purpose, it will assist greatly in forming the habit of going to the Bible daily and will also serve to acquaint the boy or girl with much of the Bible. If the Uniform Lessons are used, children should be encouraged to use the "Home Readings" in the same way. The lessons of the Junior Graded Course are selected for the purpose of nourishing the religious lives of boys and girls with stories of heroism and moral courage; and the value of the correlated passages is very greatly enhanced when pupils are taught, as they are in this course, to connect them with experiences which called them forth. Thus the courage of the boy David forms a setting for the Psalm, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" while Psalm cxxi., "The Lord is thy keeper. . . . He will not suffer thy foot to be moved. . . . He that keepeth thee shall not slumber," is framed in the experiences of the youth Joseph. Other lessons ask for the memorization of the commandments in connection with the stories of the giving of the law.

A boy whose mother gave much thought to her son's religious growth selected the passages for his Bible-reading almost entirely from the Old Testament until he had reached his twelfth year. Then she began with him a rather intensive study of the life and teachings of Jesus. The boy was deeply impressed. He questioned why people did not follow Christ and do as he said, and then whether a man could do so and still make a living for his family. His interest was the greater because the passages came with freshness. They could not have had this in the same measure had he been required to memorize them (as is often done in Sunday schools) before he was able to comprehend their meaning.

Courses of Study for Adolescents

In the Intermediate Graded Course the Biblical material is not given as readings for each day, except in the fourth quarter; but the passages are of sufficient length to provide for their use in this way, and it would certainly make the lessons more interesting to pupils and less difficult for the teacher if the thoughts of all were thus centered upon the lesson theme during the week. In fact, each lesson covers so much ground that it cannot be properly taught in one period unless thoughtful preparation is made during the week. Aside from the study of the Sunday school lesson, the easiest and most natural method of using the Bible is that of a sympathetic reading, bearing in mind the suggestions of the earlier part of the chapter, judging authors and characters by the standards of their own time, and recognizing how far superior the men and women of the Bible

were in most respects to the people about them and how much of value there is for our own time in their religious experiences and teachings. Better than merely reading is the study of passages under given themes. If this is done in a family group, the discussion will always bring out devotional thoughts that do not suggest themselves to one studying alone. The re-reading of a passage later for purposes of private devotion and meditation is to be commended.

Older young people will find the arrangement of Biblical material in the College Voluntary Courses helpful. These consist of twelve lessons each. They are arranged with a passage of Scripture, comments, and an application to present-day problems or conditions for each day's meditations, and the study for the entire week is gathered about a central theme. These courses were originally intended to form a basis for the period of Bible study and prayer generally known as the "Morning Watch." A different method is that of the study of the Bible by books—that is, by reading a book through, as, for example, the Gospel of Mark, the Epistle of James, or the book of Amos. A *study* of the book will, however, require more than one reading. The first will give the author's general line of thought, and for this purpose the book should be read at a sitting. Later it may be read a few verses at a time, and the passages that especially appeal may be marked as one indicates the most beautiful lines when studying a poem. Young people read much. Why should they not read the Bible?

Questions for Discussion

1. Why do Christian people study the Bible?
2. What does the Old Testament set forth?
3. Why is it more valuable than other writings of its age?
4. Why are new translations of the Bible needed?
5. Why do we not now use the first translations that were made?
6. Had the Bible been merely a product of human minds, do you think it would have survived to the present day?
7. Why is it valuable to train children to read the Bible daily?
8. Would it be as well to read a longer passage once a week?
9. How do you select the Bible passages for your daily devotions?

CHAPTER VI

WORSHIP THROUGH MUSIC

"Whereas the Holy Spirit saw that mankind is unto virtue hardly drawn, and that righteousness is the less accounted of by reason of the proneness of our affections to that which delighteth, it pleased the wisdom of the same Spirit to borrow from melody that pleasure which, mingled with heavenly mysteries, causeth the smoothness and softness of that which toucheth the ear, to convey, as it were, by stealth the treasure of good things into man's mind." (St. Basil.)

From time immemorial music has been used in connection with religious ceremonies. Crude songs and chants kindled the religious emotions of primitive and barbarous peoples, and as civilization advanced higher forms of musical expression were developed. The ancient Egyptians and Assyrians handed down their theories to the Greeks and Hebrews, by whom they were transformed and elaborated, and it is from their productions that the music of the Christian Church has developed.

The Music of the Hebrew Temple

It was but natural that the same spirit which gave rise to the eloquent lyrics and epics of the Bible should also express itself in music, and among the Hebrews much attention was given to this subject. "The care of the sacred music" was intrusted to the Levites. In the schools conducted by them groups of vocalists and instrumentalists were trained. The

musicians of Solomon's Temple consisted of soloists, trained choirs, a great chorus of the people, and an orchestra. Some of the Psalms were chanted antiphonally, one choir responding to another, while the refrain was sung by the great chorus of the people. The grandeur and impressiveness of this part of the service were such as to make the most magnificent musical services of our day pale into insignificance. Josephus, in his "History of the Jews," states that in the first temple there were two hundred thousand silver trumpets, two hundred thousand coats of the finest silk, ordered by the king for the use of the singers, and forty thousand harps and psalteries made of the purest copper. While these figures are doubtless exaggerated, they do indicate that the musical services were of such grandeur as to give rise to extravagant statements. The author of Second Chronicles (v. 11-14) eloquently describes how the glory of Jehovah filled the house of God when the singers, arrayed in fine linen, with cymbals, psalteries, and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets; and "the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah, . . . saying, For he is good, for his loving-kindness endureth forever."

Music in the Early Church

We know little of the music used by the early Christians. The New Testament mentions that after partaking of the last supper Jesus and the eleven disciples sang a hymn, probably Psalms cxvii. and cxviii., which were part of the Passover hymn;

and St. Paul indicated the custom of the groups of worshipers when he wrote of "speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. v. 19), and of "teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. iii. 16.) Another indication that music formed an important part of the service of worship among the early Christians was the discovery a decade ago of a Syriac manuscript which proved to be an early Christian psalter. The collection was found bound up with the Psalms of David, and we may believe that both collections were used by the Church in Palestine.

Among the Gentile Converts

The music of the early Gentile converts was doubtless very simple. They were not familiar with the services of the Jewish temple and must, therefore, have adapted to the purposes of their worship the kind of music used by the Greeks and Romans among whom they lived. During the centuries in which they were persecuted and despised and compelled to hold their meetings in secret there was little opportunity for either the use or development of music; yet amid these dangers it was used and was a means of consolation to these devout disciples, as well as a means of voicing their praise. When persecution ceased, however, in the fourth century and churches were erected, choirs were introduced and efforts made to improve the character of the music used in the service. The Emperor Charlemagne gave much

encouragement and support to Church music, desiring to make it a more worthy vehicle of divine worship. In many important cities of his kingdom he founded schools of sacred song and himself is said to have occasionally conducted the choir at Aix-la-Chapelle. A writer of this period says: "The melodies of the singers shall uplift the people to love of divine things through the inspiration of the words as much as through the tune."

The Influence of the Reformation

With the coming of the Reformation a great impetus was given to the development of music. The Protestant Church rejected the old ritualistic service of the Church of Rome and urged congregational singing. Up to this time music had been purely melodic. All the singers sang in unison. Now part-singing was introduced. The organ came gradually into use in the Church service and in the time of Bach was recognized as a foremost force of spiritual influence, the majestic character of its tone making it especially suited to the dignity and solemnity of worship. England produced the great hymns and anthems which have been called the glory of the English Church; while in Germany, in addition to the hymns, there were developed the choral and later the great oratorios, such as "The Creation" and "The Messiah," the words of which are selected Bible passages arranged around a central theme.

Music in American Churches

Among the early settlers who influenced most strongly the religious life of America, music was not

held in high repute. All that savored of sensuousness or display was strictly avoided. Instrumental music was considered the invention of the evil one, and singing was restricted to the use of a few well-known tunes. Later this extreme narrowness was outgrown, and in the early history of American Methodism the singing of hymns played an important part in the revivals and in other services of the Church. Many of the great hymns now in use, written by Charles Wesley and other hymn writers, were then introduced and fitly expressed the fervent religious life of these pioneer Christians. Accompanying the rapid expansion of our country and the establishment of rural Sunday schools, there developed a need for songs of a simpler type which were suited to the experience of young life. Owing to a lack of knowledge of the ideals of religious education, the error was frequently made of trying to meet this need by introducing into the Sunday school songs which, in words as well as in music, were light and frivolous. Only within the past few years have collections of good hymns suitable for use in the Sunday schools been made generally available. The greater number of songs in the books used until recently in Sunday schools were not devotional in character. They did not stimulate awe and reverence and faith. And where such selections are used to-day children sing because they like the rhythm, the jingle, and the noise, but with no more thought of worship than if they were going through an exercise in gymnastics or singing the multiplication table.

Children Not Taught to Be Attentive to Good Music

Conditions such as are described above are also responsible for the fact that very many children and young people of the Sunday school do not understand or appreciate good music. Many have learned to like that with which they are familiar. Until recently comparatively few schools have had good organs or pianos and musicians able to use them well. Consequently the pupils have been denied one of the most valuable aids to worship—namely, the opportunity to listen to good music and to appreciate its message. How often to-day do we sit in a church in which architectural beauty, the hymns, and the prayer all unite in lifting one's thoughts to God, but when the organist begins to play the offertory it seems to be but a signal for whisperings throughout the whole church! The congregation has not learned to worship through listening to the message of the music. Yet it is the listening attitude to which poets always refer when they allude to the power of music. Milton said, after listening to Church music, that it seemed to bring all heaven before his sightless eyes. Can we not teach our pupils that the purpose of music in this part of the service is to bring to God an offering of beauty as well as of money, and that with this offering, as with prayer, one may "join in" by listening? It will help in the teaching of this lesson if the offerings in the school are taken also in a spirit of worship.

What Is the Purpose of Church Music?

The purpose of music in the church or the Sunday school service is worship. When it fails of this pur-

pose, it has no place in the program. The singing of insipid or sentimental verses set to light and catchy music is deplorable because it deprives children of their right to the spiritual enrichment which comes from the use of the best hymns. But, more than this, it is a positive injury, because it cultivates a taste for that which will not permanently satisfy, and when the reaction comes the whole influence of the school is often looked upon with disfavor. There are educated men and women to-day who despise the Sunday school because the name suggests, among other things, a kind of music of which they now so greatly disapprove. A few months ago a university professor stated that he could not be persuaded to permit his children to attend Sunday school. A few questions revealed the fact that since the severance of his own connection with the Sunday school, more than twenty years ago, he had not kept in touch with the efforts made for its improvement. He knew nothing of the introduction of graded lessons, of more suitable hymn books, nor of the serious thought given in many places to the working out of an appropriate program of worship. It must be conceded, however, that very many schools to-day are no better than was the one he attended two decades ago.

Music in Departmental Worship

Worship conducted in the separate departments makes possible the use of very simple hymns for little children, hymns suited to their understanding and to their religious experience; for music should be a form of self-expression. Why would one not use

in a primary department such hymns as "There Is a Fountain Filled with Blood" or "At the Cross" or "Shall We Gather at the River?" (children, by the way, usually say "gather *up* the river")? Why is it appropriate to use "Can a Little Child Like Me?" or "I Think When I Read That Sweet Story of Old" or "The King of Love My Shepherd Is"? Junior boys and girls enjoy hymns of courage and action, such as "Brightly Gleams Our Banner," "Soldiers of Christ, Arise," "The Son of God Goes Forth to War," and "We've a Story to Tell to the Nations." They do not care for a very large number of hymns. It is better to have a few well selected and well learned. If hymns appropriate to the season are sung and not used again till the season returns, they will come with new freshness, and pupils will enjoy them because they already know them.

A Common Service of Worship

Departmental worship has obvious advantages in the opportunity that it gives for training. In every school, however, there should be a common service of worship at least once a month. This will naturally be held in the church auditorium, and the church organ will be used. Here the child will hear the great hymns of the Church. He needs them, and he enjoys them. Here he will join in prayer with boys and girls, young people, fathers and mothers, and grandparents. The child needs to worship with them, and they need to worship with the children. When such services are held, some schools vary the program occasionally by asking the organist to play a selection from a great musician. Sometimes a few words of

explanation are given about the selection and the author's thought in writing it, and the pupils are asked to recognize the note of praise and adoration or that of confession and supplication in the music. At the end of the chapter is given a list of suitable organ selections for this purpose. Having observed through a period of several years the influence of the use of music in this way, the writer believes that no other part of the pupils' training in the school contributes so largely to the cultivation of a spirit of reverence. In a common service of worship a children's choir will aid greatly in leading the music. It also adds to the dignity and impressiveness of the service to have the choir sing the "Amen" and, before the prayer, a sentence, such as "The Lord is in his holy temple; let all the earth keep silence before him."

Teaching through Music

Although intended primarily for purposes of worship, music also serves to teach and instruct. Some of our great hymns teach in a most effective way the character of God. When we sing "Holy, Holy, Holy, Lord God Almighty," both the words and the music impress upon our minds God's holiness. "There's a Wideness in God's Mercy" teaches his loving-kindness and tender mercy; "God Is My Strong Salvation" and "What a Friend We Have in Jesus!" his companionship, his readiness to give aid and strength; and "O Love of God, How Strong and True!" and "O Love That Wilt Not Let Me Go!" teach his unfailing love. But a hymn would fail of its purpose if it were written primarily to instruct. Information should first be given through experience

or the story of the experience of others; then the truth learned may be reënforced through the awakening of the emotions and the strengthening of the will. A boy has been taught that he should be courageous, and he admires the man who shows great courage; but being brave himself under trying circumstances is a difficult matter, and he needs to have his emotions aroused so that they will carry him over his natural inclination to be afraid. In such cases his own resolutions will be mightily strengthened through such hymns as "Fight the Good Fight" and "True-Hearted, Whole-Hearted." There are spiritual teachings that make little impression when couched in common speech, but which live and glow when made the theme of a noble hymn. What so inspires trust and confidence in God as "O Worship the King" or, with the little children, "All Things Bright and Beautiful"?

Care in the Selection of Hymns

Too strong emphasis cannot be placed upon the need for a careful selection of the hymns used in the Sunday school. Who forgets the songs of his childhood? Even though the words are not remembered, the impression remains. If the music is poor, the sentiment trivial, or the teaching false, probably no subsequent religious experiences will wholly erase them from the memory. On the other hand, a knowledge of the best hymns and the ability to use them will prove to be a storehouse of spiritual wealth which will not lie unused, but will exert a vital and enduring influence in favor of right conduct. It was a wise man who said: "Give me the making of

the songs of a people, and I care not who makes their laws."

Hymns and Carols Which Every Child Should Know before Leaving the Junior Department

Selections for Christmas.—"Joy to the World," "Holy Night," "It Came upon a Midnight Clear," "O Little Town of Bethlehem," "Hark! the Herald Angels Sing," "While Shepherds Watched Their Flocks," "There's a Song in the Air," "The First Noel."

Selections for Easter.—"Christ the Lord Is Risen To-Day," "The Little Flowers Came through the Ground," "Hark! Ten Thousand Harps and Voices," "Coronation Hymn" (tune, "Miles Lane"), "Rejoice, the Lord Is King," "Crown Him with Many Crowns," "Light of the World," "The Day of Resurrection."

Selections for Thanksgiving.—"Come, Ye Thankful People, Come," "For the Beauty of the Earth," "Praise to God," "We Plow the Fields," "The Summer Days."

Organ Selections Which Can Be Used in a Service of Worship[1]

"Chorus of the Pilgrims," Wagner; "Hallelujah Chorus," from "The Messiah," Handel; "Hero's March," Mendelssohn; "Intermezzo," from "Cavalleria Rusticana," Mascagni; "Largo," Handel; "Largo," from the "New World Symphony," Dvorak; "March" and "Chorus" from "Tannhäuser," Wagner; "March of the Magi Kings," Dubois; "Minu-

[1]Hugh Hartshorne, in "Manual for Training in Worship."

ette," from "The Gothic Suite," Boelmann; "March Militaire," Schubert; "Pastoral Symphony," from "The Messiah," Handel; "Priests' March," from "Athalie," Mendelssohn; "Traumerei" and "Romance," Schumann; "Walter's Prize Song," from "Die Meistersinger," Wagner.

Questions for Discussion

1. Why is music an important part of a service of worship?
2. Describe the music of the Hebrew temple.
3. Give the history of Church music in America.
4. What efforts are being made at present to improve Church music?
5. What is the purpose of the offertory?
6. How can we worship by means of instrumental music?
7. What results would follow if Churches would give an organ recital for children once a month?
8. What two functions do the great hymns of the Church serve?

CHAPTER VII

TESTIMONY

Jesus was approaching the multitude which had gathered from "Jerusalem, and all Judea, and all the region round about Jordan" to listen to the message of repentance and of the coming of Messiah. Seeing him, John the Baptist cried: "Behold the Lamb of God, which taketh away the sin of the world." "I have seen and borne witness that this is the Son of God." Because of his testimony, two of John's disciples followed Jesus. Because these disciples testified, "We have found the Messiah," "We have found him of whom Moses in the law and the prophets did write," yet other followers were won to him. Since that time much of the progress that the cause of Christ has made in the world is due, on the one hand, to the silent testimony to his power made by the lives of his followers and, on the other hand, to spoken words which "testify of him."

Testimony Defined

The word "testimony" implies a trial and persons who testify, or are witnesses. It also implies others who are to be convinced by testimony of the truth or falsity of the matter under consideration. When Christ said to his disciples, "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth," he showed that he was on trial and that the world

would have to be convinced by the testimony of his witnesses to the truth of his claims.

Testimony a Duty

Christ is on trial to each new generation as it arises. Since, therefore, testimony in his behalf must be presented continually, the obligation resting upon a Christian to serve as a witness is evident. The words, "We can but speak the things which we have seen and heard," spoken by Peter and John to the Sanhedrin, apply here. At this time consideration will not be given to witness-bearing by means of the life or example. It is, however, evident that if spoken testimony is to be of value, it must be given by a person whose life will bear close scrutiny. The testimony of John the Baptist was supported by the character of the forerunner, which stood all tests. It has been well said: "How can I hear what you say when what you *are* is thundering in my ears?"

In the early history of Methodism much emphasis was laid on spoken testimony. Class meetings and love feasts were given over in large measure to the relating of Christian experience, while in these latter days testimony seems somewhat neglected. Yet the words of the Psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul," still find ready response in the heart of the earnest Christian.

Results of Testifying to One Who Testifies

Certain important results appear in the devotional life of the Christian who testifies. The truth of the familiar law that expression deepens impression is

evidenced here. As Christ is confessed openly, he becomes a more real and vital factor in the life. As blessings received are counted over, a fuller gratitude to God fills the heart. As deliverances are described, there is a deepening of the faith in God's love and care. The Christian life of the witness is given definiteness and in a sense is made more permanent by spoken testimony. "I believe, therefore have I spoken," may also read: "Because I have spoken, I more truly believe."

Courage is another valuable result that comes to the young Christian who testifies. Frequently he makes his first attempt with trembling knees, with broken utterances, with tongue almost literally cleaving to the roof of his mouth. By degrees, however, he gains ease and assurance, and the courage thus secured enters as an element into his whole life.

Value to Others

Perhaps the chief value of testimony lies in its effect upon others. A humble Welsh servant girl spoke a "gude word for Jesus Christ" in a small prayer meeting of apparently listless and indifferent people. Because of this testimony, all Wales was swept by a marvelous revival, and the whole Christian world felt the uplift. In a town where public sentiment did not approve of a woman speaking in public, a little old woman, truly devout, but unlettered, poor, and homely, because of her conviction of duty stood up continually in meetings and added her testimony to the power of Christ in human life. Long after her death one of the young girls, who had often smiled scoffingly and contemptuously at her

broken words, was herself at length brought to know the Father. The first conviction that came red-hot into her mind was that she must testify, must bear witness to the faith that was in her. To her mind it was clear that it was the sincere and earnest testimony, often given with tears, of the faithful old woman which was thus bearing fruit. In like fashion multiplied thousands of men and women have been impressed and won. Spoken testimony, backed up by an earnest Christian character, can put the infidel to silence and can aid in making way for the onward march of the Son of God. "I know that my Redeemer liveth," "I know whom I have believed" cannot be gainsaid when the life of the witness shows evidence of that knowledge.

Some Dangers to Adults

In any consideration of testimony there are some dangers which must be noted. In a time of testing, when Christianity is under fire, young and old alike must respond, and there can be no danger to the individual in so doing. When, however, it comes to the matter of telling Christian experiences, several things should be considered. For some people, dwelling upon personal experience causes them to grow morbid and too introspective. They are continually digging at the roots of their Christian life and do not give it a chance to grow. Christians of this type come easily to mind.

There is sometimes danger in telling too frequently or without urgent reason some deep experience of the inner life. In this way its power is dissipated and its meaning lost. Very frequently, too, that sub-

tlest of all faults, spiritual pride, is engendered. "The secret of the Lord" should sometimes be unspoken and, buried deep in the heart, should be left to express itself in other ways.

There is always the danger of unconscious insincerity, or of what may be termed unconscious *cant.* This comes of telling a former experience without first making sure that it still expresses the real attitude and desire of the heart. Every one is familiar with persons who give as testimony experiences which happened many years ago and which do not in any sense reflect their present state of grace. Testimony, to be effective, must bear marks of life and growth.

A Danger to Youth

In dealing with children and youth there is a danger which is so frequently disregarded and which is so disastrous in its results that it needs special emphasis. One of the greatest injuries that can be inflicted upon the spiritual life is to force it to a premature and abnormal expression. That a child is capable of a true religious life cannot be questioned. That this life can be expressed in modes which are normal and childlike is also true, but testifying in public meetings should not be included among them. Junior or "juvenile" organizations often err at this point. So do evangelists or leaders of revival services. Not only should young children be protected from improper methods at this point, but adolescent boys and girls should not be asked or required to speak in public of the details of their Christian experience. A certain reserve about the emotions and the various phases of the inner life is normal during

this time of transition and is God-intended to safeguard the hidden processes of change and of development. The adolescent boy or girl who testifies easily or fluently in public is not usually the type of boy that commands the respect and following of his fellows. It is seldom that he develops into a stalwart Christian character. A hyacinth bulb was once placed in a glass of water. It was kept in a dark closet until the mass of roots was fully formed. Then, through lack of knowledge of the laws of growth, it was placed at once on a window sill in the full light of the sun. Instead of great spikes of perfect bloom, there were grown stunted clusters, which under the premature stimulation began to open into misshapen flowers while yet partly underground. It had been brought to the light too soon. So the young religious natures stimulated to premature adult modes of expression will never develop into full perfection, but will produce dwarfed and misshapen characters as the result of being brought to the light too soon. The normal development of young religious life is a gradual, quiet process and should never be forced or hurried.

On the other hand, there is a kind of testimony, not necessarily spoken, which, instead of being hurtful in its results, is essential to the proper development of Christian character. This is the testimony which the Christian gives by showing on all occasions whole-hearted loyalty to Jesus Christ. In olden times the cry, "Who is on the Lord's side?" was a test by means of which the true followers of Jehovah were revealed. In modern life many emergencies arise when all professed followers of Jesus are called

on to show their colors and to prove that they are truly loyal to him and to his cause. In the lives of adults these tests come in the home life, in business, in politics, in society, and wherever else men and women confront life's issues. The child or young person who has formed a conscious relationship with Christ can give to him the testimony of loyalty and can be led to appreciate its importance. The every-day incidents that occur at home or at school give many opportunities for showing this loyalty. Youth naturally responds to the thought that Christian testimony can be given by means of genuine loyalty which may make itself known by the choices made or by action taken. Such testimony is normal and in response to proper training will be freely given.

Later, when maturity of experience justifies, the young person can be led to add the spoken word of testimony to that service which he has been giving in the spirit of true loyalty.

"They that feared Jehovah spoke often one to another: and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I do this;[1] and I will spare them as a man spareth his own son that serveth him." (Mal. iii. 16, 17.)

Questions for Discussion

1. Why is the testimony of the consistent life of more importance than spoken testimony?
2. Should meetings for the giving of testimony be held

[1]See margin.

at stated intervals, or should testimony be given when the spirit of any meeting makes it appropriate? Why?

3. Can you recall an instance in your experience when you were strongly impressed by the testimony of a Christian?

4. What impression is made upon the hearers when an *old* experience of Christian life is continually retold?

5. What are some normal ways in which a child can testify by showing loyalty to Christ?

6. What tests at home or at school give opportunity for boys and girls to show loyalty to Christ?

7. How can an adult testify by loyalty to Christ in the business or professional world?

CHAPTER VIII

WORSHIP THROUGH OFFERING

A YOUNG man carefully shaped a heap of rough stones. He went to his flock and, choosing a lamb "without blemish," "a firstling of the flock," he laid it upon the altar which he had made; and so Abel worshiped God acceptably through offering.

Offering and the Hebrew People

Wherever the patriarchs wandered they raised altars and worshiped through the offerings that they made. In the service of the tabernacle and later in the temple burnt offerings, wave offerings, meat offerings, lambs, doves, fine flour, first fruits formed the chief part of the service of worship of the people of God. These various kinds of offerings were a part of the educational process experienced by the Israelites. While their minds were being prepared for the coming of the "Lamb of God," they were also being led to understand that all their possessions were the gift of God and that, while "the cattle upon a thousand hills are his" and he had no personal need of their gifts, yet he expected them to give of their substance to promote his plans and to support his kingdom. The tithe received much emphasis; the people were told plainly that if the tenth were withheld they were robbing God. To these people offering and worship were well-nigh synonymous terms. Without question they obeyed the injunction: "Honor Jehovah with thy substance, and with the first

fruits of thine increase." One of the first signs of the spiritual decay of Israel was the neglect of tithes and offerings.

Offerings and the Early Church

To the early Christians also the thought of worship through offerings was familiar. They "brought their possessions and laid them at the apostles' feet." On the first day of the week they brought their offerings which had been laid by as "God had prospered them."

Present-Day Offerings

In modern times, however, it too often happens that the giving of the offering is called a collection and is reckoned as belonging only to the financial or business department of the Church. Hence the worship element of giving has been overlooked or lost. The reasons for this will be clear if the method of dealing with offerings in the home and the Sunday school are reviewed.

Often the method followed is that of parents on Sunday morning giving the child a coin "to take to Sunday school." If he is young, it may be that with the other children he sings and marches, dropping the money into a basket as a kind of rest exercise. If he is older, the possibility is that the money is collected by the teacher and put into an envelope, this to the child being the end of the matter. In neither instance is the process educational, nor does it result in a feeling of worship. The child has not been taught to know the Heavenly Father as the Giver of every good and perfect gift. He does not

understand that God wants us to use some of these good gifts to do his work in the world. When he does grasp these two truths with both mind and heart, he will truly worship as he gives.

Ownership a Basis for Giving

Certain points should be kept clearly in mind. That which is given as an expression of worship must belong to the person who gives it. The only true basis for real giving is a sense of ownership in the thing to be given. The giving of money which a child has earned and which in consequence he feels to be his very own will have real value in educating him into a true giver; while, as was intimated above, the giving of money placed casually in his hand for him to drop into the basket has little educational value. The possession must have been realized as *his* without qualifying clauses. He must have weighed the pros and cons of any demand made upon it and of his own free will have decided before there can be any true giving on his part. In this connection attention is called to the importance of a child's receiving a stated, regular allowance, even though the sum allowed is small.

As he continually receives this allowance and is permitted to exercise his own choice and judgment in expending it, he is being prepared to respond freely and intelligently to claims for money properly presented to his attention. An old man with butter for sale carelessly left his basket untended, when it was upset, the contents were spoiled, and the old man was in deep distress. A little girl near by was conscious of a surge of pity and of desire to help. With

a throb of joy she remembered a cherished coin which could be given to meet the need. If she had possessed no money which she called her own, the generous impulse would have died for lack of expression. The confirming or making permanent such impulses toward giving constitutes the educational process by means of which true givers are developed.

Stewardship

Just here there may be place for a brief discussion of stewardship. The thought that a Christian is God's steward, holding all his possessions in trust for him, is receiving much attention whenever the affairs of the kingdom are being discussed. It may be asked: How can this idea of stewardship be reconciled with the sense of ownership mentioned above? Does a child's experience fit him to respond to the thought of God's ownership? or is such response given more easily at a later stage of development? These are questions that demand careful consideration. One of the first instincts to manifest itself is the sense of possession. The child holds tenaciously to the things that he thinks his own. When untrained this sense of possession does not take account of the ownership of others. To the little child all things are his, and it does not argue innate depravity for him to take something that does not belong to him. The wise parent or teacher recognizes the value of this sense of ownership and the importance of safeguarding it. So the child is led, in the first place, to realize that his treasures have been given to him as an expression of love by father, mother, or by friends, and he is led to express his ap-

preciation of these. Since his own property rights are respected, he is prepared to recognize and respect the property rights of others. As we have seen, he can be won to divide gladly his possessions with a person whom he loves or with one who is in need. Nevertheless, these experiences of his which are giving direction to the strong instinct of ownership are also preparing him to understand that "every good gift and every perfect gift is from above, coming down from the Father." He readily accepts the fact that sunshine and rain, food and home, father and mother have come from the loving hands of the Heavenly Father and willingly gives thanks for them. He understands and responds when he is taught that if he gives to one that needs, Jesus will count it as given to him. Farther than this he does not go. If after he has received a plaything, a book, anything for his very own, his father attempts to reclaim the gift, the child will not understand and will resent the action. So any attempt to set forth God's claim upon the things that he has given would not be understood by the child and might even stir a feeling of resentment within him. With older children the same difficulties present themselves. On the other hand, when the adolescent has entered into that period when idealism is at its height, when altruism is prompting to self-sacrifice, and when the thought of true consecration begins to appeal, if the idea of stewardship be properly presented, it will meet with understanding, and whole-hearted response will be given. Instances like that of young Borden, who when twenty-one years of age gave a million dollars and his own life as well to further the cause of mis-

sions, show the possibilities that lie in this direction.

Knowledge of the Cause Essential to True Giving

In addition to this sense of ownership, it is necessary for the person to know something about the cause for which gifts are intended and because of this knowledge to be interested in that cause. In various fields this truth is being recognized, and so we have now much emphasis laid on missionary and temperance instruction. What the Church needs to learn, however, is the fact that the same principle can be applied to all claims for which money is needed, with equally satisfactory results. It needs to learn also that if the offerings of the Church are to be made an expression of worship, the training will have to be given in childhood.

A Good Plan for Developing Givers

In a certain Church there are wise leaders of vision and insight. So in the Church budget of expense there is placed a liberal sum to meet all of the expenses of the Sunday school. Then the various causes that the Church supports—missions, benevolence, education, Church extension, Sunday school promotion, and others—are each in turn during the year brought clearly and fully before the Sunday school, and all the money given by the school is applied to these causes. This policy has been followed for a number of years. In consequence there has been brought up a generation of Church members who are intelligent, worshipful givers, contributing

thousands of dollars where other Churches are giving hundreds.

A Faulty Plan

By way of contrast, let conditions in the great majority of Churches be considered. As a rule, the money given by the Sunday school is used to buy Sunday school supplies, literature for teachers and pupils, songbooks, and other equipment. How can a child be taught that the money which he gives on Sunday morning is given to God when it is all spent for supplies which he himself uses, and when oftentimes the sum that he gives is not nearly large enough to meet all of his own needs? Under such conditions the song that says of the coins that the children give, "Every one for Jesus; he will get them all," is an empty mockery.

This condition can be remedied best when the Church authorities take hold of the matter. Meanwhile departmental superintendents and teachers can do something. There are departmental superintendents who have two offerings, one for supplies and a second for "others." The pupils select by vote the purpose to which their real gifts are to be applied. A primary superintendent used the birthday money as a special fund. Four causes were fully explained to the children: Missions, Orphans' Home, the local poor, and Sunday school promotion. On the first Sunday in each quarter they determined by vote to which of the four the money should be given. That the children were thoughtful in their voting was evident. Once, when for a number of quarters in succession they had voted for missions, the departmental

superintendent brought the matter of needy Sunday schools to their attention, saying: "You children do not seem to care very much about those Sunday schools which are so poor that they do not have the beautiful pictures, the little chairs, and the nice papers that we have." As quick as a flash a little girl made answer: "Well, I think poor Sunday schools are better than none; and the heathen haven't *any.*" The vote went overwhelmingly for missions.

Offering Money Misapplied

Another thing should be noted. Since he does not know clearly the purpose to which the money is to be applied and has no real interest in it, it is no wonder if the primary or junior child spends at the candy store or fruit stand the money which was given to him in casual fashion. That numbers of children do so every Sunday morning is known to all observant elementary workers. There are various devices for safeguarding this point—sealed envelopes for the offering, monthly reports to the home, etc. These are but superficial remedies. Again let it be said that if a child is to form the habit of giving as an expression of worship he must be familiar with that to which he gives. It must be a cause which does not benefit *himself* and yet at the same time wins his whole-hearted interest. The whole matter of training childhood and youth to worship through offering has been too long neglected. Since upon the offerings of the Church depends the progress of the kingdom, and since offerings made in the right spirit aid much in the formation of Christian character,

to provide this training is one of the finest tasks that confronts the Church to-day.

Questions for Discussion

1. Define the word "offering."
2. Is "collection" a synonym? Why not?
3. How can the giving of the offering be made truly educational in the Beginners' and Primary Departments? In the Junior Department?
4. How can the giving of the offering be made educational in Intermediate, Senior, and Young People's Departments?
5. In schools that are not departmental?
6. How does the raising of money by means of Church socials, bazaars, rummage sales, and the like affect the spirit of true giving in the Church and the community?
7. Is it ever justifiable to raise money for the Church by these methods? If not, why not?
8. What steps can a Church take to train its childhood and youth in true giving?

CHAPTER IX

WORSHIP THROUGH SERVICE

A MAN was riding along the road that led from Jerusalem to Damascus. He was young, impetuous, and of great ability. He was going on an errand of fear and blood. Suddenly there shone about him a light brighter than the sun, and a voice sounded in his ear. When he knew indeed that it was the Christ who spoke to him, Saul of Tarsus cried out: "Lord, what wilt thou have me to do?" Then, in answer to the command laid upon him, Paul the apostle went out into a life of service.

Some Imperfect Conceptions of the Christian Life

During an early period of the Church's history the "monkish" idea of the devotional life prevailed. Those counted truly devout were they that went apart from men and spent the time in trying to develop personal holiness by constant meditation, fasting, penances, and prayer. Saving one's own soul seemed the only important task, and the needs of others were thrust aside. In striking contrast to this conception is the idea, held to-day by many people, that to give to the poor, to build hospitals and homes for orphans, and the like is to meet all the demands which God has upon the lives of his children. This may be called the "welfare" conception of the religious life. On every side are welfare associations which plan to meet the physical and sometimes the mental and social needs of the poor, but which

leave out of their plans any provision for the spiritual need.

A Well-Rounded Christian Life

In each of these conceptions there is but a half truth. It takes both to make a well-rounded Christian life. Meditation, prayer, and the other agencies which keep us in touch with God must be emphasized. Then the life must be poured out in hearty service. When Paul said, "What wilt thou have me to do?" and then for love of this Christ, in spite of beatings, stonings, shipwreck, and prison, obeyed the commands that were given him, he observed both conditions of the normal Christian life and *worshiped through service.*

Need for Directing Activities

There is a modern impulse toward activities of all sorts and kinds; hence the Church should have carefully arranged and systematized plans for directing and using in wise ways all of this energy. The courses of study used for children and youth in the Sunday school should lend themselves to expression in service. One of the admirable features of the graded courses is the fact that ways are frequently suggested for expressing in deeds the truths taught. After lessons on kindness, the child is directed to the care of pets as a way of expressing such kindness. After lessons on helpfulness, ways of helping mother or father or playmates are suggested. A whole year of the senior course is devoted to the thought of service as an expression of the devotion-

al life and to practical ways of rendering such service.

Types of Service Listed

All the various kinds of service which may be rendered should be listed and classified. This should be done in order that the various avenues for service may be brought continually by proper methods to the attention of those young people who show signs of fitness and who are willing to be trained for service. A classification may be made as follows:

Educational, which includes service given by preachers, by teachers, missionaries, educational directors, etc.

Executive, which includes service given by general and departmental superintendents, stewards, and other school officers, such as secretaries, choristers, class presidents, officers of young people's societies, etc.

Social service, such as caring for the poor and the sick, will also find place in the program of activities.

A Life Call to Service

It may be said that if service is to be indeed an expression of worship when the call to those phases indicated under the heads "Educational" or "Executive" is presented to the youth of the Church, stress should be laid on a "life call" to these tasks. The matter of vocational choice and guidance has place here. The call to preach or to go as a missionary has long been recognized as a divine call for life service, but the call to teach or to serve in the Sunday school or in other clearly defined capacity has

been ignored. The verse, "And God hath set some in the church, first apostles, secondly prophets, thirdly *teachers,*" gives authority for the "life call" of the teacher, while executive service received divine sanction when Philip and others were set apart to "serve tables" and to administer the business affairs of the Church. The life call to service may be further analyzed in its several phases. The call to preach or to go as a missionary calls for the setting aside of other claims and for letting no other matter interfere with the task undertaken. In such service the whole time is given and a livelihood provided. Where superintendents, directors of religious education, field men, etc., give their whole time and are salaried, their call to service and the definiteness of their task become also very clear. Unsalaried officers and teachers, on the other hand, can give only a part of their time to service and must, in addition, be concerned about business and the ordinary tasks of life. Often in consequence they do not realize the force of the "life call" and so miss the highest incentive to effort and to faithfulness. While the divine call to service as a salaried worker in the various fields is being emphasized, it should be made clear to those who must be classed as voluntary workers that the work of Sunday school officer or teacher may be a life call also. While it may sometimes be necessary for them to set aside for a while the tasks given them, yet they can hold themselves in readiness again to assume those tasks when the way opens. They can also be always in the attitude of fitting themselves to do better work in the allotted field when they are again permitted by Providence

to labor in it. Nearly all of the problems of organization and of leadership would be solved if this conception of a life call were emphasized to voluntary workers.

A group of thirty-five young girls had for ten days been studying beginners' and primary methods. At the closing session the leader spoke of the "life call" to service and made clear the fact that even a voluntary worker can hear and answer such a call. She might be called to teach little children. Then that was her life task. Always, when opportunity was given, she would teach little children. Always, when possible, she would learn ways to teach them better. She might be called to teach older children, to serve as a leader to other girls, to be a Home Department worker, etc. Whatever the field, the important thing was to accept the work as a life task. The response was immediate and definite. One girl said: "I have never felt called to the foreign field. I did not know there was anything else that *I could be called to do. I can do this.*"

It is plain that when the Church gives to its young people a vision of service, as an expression of worship and as a definite life task, its chief problem will be to provide adequate training for the throng that will respond.

It would seem that the preparation of such a program of activities and training has been too long delayed. It has been said many times that if, after the pastor has exhorted his congregation to serve, the men and women who hear were to ask to be given tasks worthy of their efforts and suited to their ability, it would usually be found that nothing defi-

nite had been planned which they could do. While it is true that "he also serves who only stands and waits," he should not have to wait too long.

Some Phases of Social Service

It is not intended that the importance of social service shall be minimized in this discussion. As yet the Church has hardly realized the possibilities that lie in this direction. The physical and social needs of humanity must be taken into account in any adequate Church program, as well as those which are spiritual. Secondary and adult classes and departments are employing much of their energy in this direction.

One point, however, needs to be guarded. As was said above, in modern classes of young people and adults emphasis is very wisely being laid on service activities. However, too often it happens that the attention of the class is fixed on the activity itself rather than upon the *need* which is to be met. An organized class containing many young women decided that it needed some kind of class activity. The Old Ladies' Home was selected as the field of operation. Armed with baskets and a program, they sallied forth. In due time they assembled in the parlor of the Home. This was crowded to its full capacity by the visitors, who filled the chairs and stood in convenient places. The service of song and prayer was about to begin, when the question was quietly asked: "Where are the old ladies?" The class had been so absorbed in its activity that it had never missed them! The ladies were assembled and the service held. Then, in spite of the fact that the

hour was too late for lunch and too early for dinner, the food provided was spread out and the old ladies urged to eat. While this meal was being served another class, armed also with baskets and a program, intent upon a "service activity," descended upon the same feeble old ladies! Now, many of the inmates of that Home were skilled with the needle, doing fine embroidery and chochet. They had stores of things which they had made during their long, lonely hours. It was suggested that the class could secure a show window downtown, exhibit this needlework, and see that the old ladies had the joy of earning money and of a feeling of independence. That suggestion was made several years ago, and it has not yet been adopted. This instance is typical of a number of others where classes and individuals render a kind of spurious service by following the line of least resistance, without thoughtfully taking into account the results to be secured.

There may be classed with the phase noted above the tendency of some classes and individuals to schedule and report every item of service rendered through a spirit of emulation or desire to outstrip another section of the class or of some other class. It must always be remembered that if it is to be an expression of worship the service must be given for the sake of Christ and because there is *need* for the service. "A cup of cold water" must be given not only in the name of a disciple, but to satisfy a real thirst, before it is acknowledged by Christ.

Attention is called to the following plans, which show clearly the relation between worship and service and which are effective in enlisting workers.

Forward-Step Plan

The first is the Forward-Step Plan. This at its best is the last session in a conference for senior boys or senior girls. The worship service is carefully planned and reverently observed. There is an address showing the various fields which the Sunday school offers for life service. It is first made clear that one not a Christian must accept Christ and unite with the Church before enlisting for service. Blank cards are given, upon which the names and addresses can be written and the forward step indicated. It is all done prayerfully and in quietness. Under proper leadership the results are wonderful. Always a group accept Christ; others agree to join the Church, then all kinds of services are chosen. This method should never be used unless there is a good follow-up plan, with opportunities in readiness for definite training.

The White Christmas

The second plan is that of the White Christmas. This includes also the idea of the offering as an expression of worship. In a downtown church the altar and the walls were draped with white. Ferns and palms were massed in corners. It was late on the Sunday afternoon preceding Christmas. The only light came from the large star of electric lights which was suspended in front of the congregation. A hidden choir sang the old familiar Christmas hymns, "Holy Night," "While Shepherds Watched Their Flocks," "Joy to the World," etc. There were earnest prayer, the telling of the Christmas story, and then the white gifts were offered. It had been

made very clear that there could be gifts of self, gifts of substance, and gifts of service. It had been explained that to be a *white* gift it was to be given thoughtfully, prayerfully, and from love to the Christ whose birthday was being celebrated. Hundreds of gifts were brought. A group of young people gave themselves. More than a thousand dollars, with clothing, food, etc., were gifts of substance. Young people, men and women, offered to serve as missionaries, as teachers, as Home Department and Cradle Roll workers, as helpers in the beginners' and primary departments, as members of a training class to fit themselves for service, as "willing to serve anywhere needed." Each realized to the fullest degree that in this service upon which they were entering there was in large measure the element of worship. Their talents and their time were dedicated as white gifts for the King. About a hundred schools in the same city in similar fashion kept the White Christmas, and the life of the Churches was quickened, and a new ideal of service was created.

After a full consideration of the matter, it would seem that, whether the service is rendered in the realm of the spiritual needs of life or whether it concerns itself with clothing the naked and feeding the hungry, if it is a *true* service, a genuine desire to do the will of the Father, it will always be an expression of worship.

> The holy supper is kept indeed
> In whatso we share with another's need.
>
> . . . . . .
>
> Who gives himself with his alms feeds three—
> Himself, his hungering neighbor, and Me.

"Even the Son of man came not to be ministered unto, but to minister."

"I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Questions for Discussion

1. The first impulse of a little child is to express in action that which he has learned. This impulse weakens as he grows older. What error in training is responsible?

2. Give reasons that show why the Church should plan to meet not only the religious needs of human life, but the physical, mental, and social needs as well.

3. How does the effectively organized Sunday school class meet the Church's need for training young people in service?

4. Give three important reasons why courses for training in administration or executive training should be provided by every Sunday school.

5. How can a "life call" to a field of voluntary service be recognized?

6. Give a possible program of activities for a town or city Church.

7. Give a program of activities for a country or village Church.

8. Give a program of class activities for intermediates; for seniors; for young people.

CHAPTER X

TRAINING IN WORSHIP IN CHILDHOOD

First Lessons

A YOUNG mother, who had had training as a kindergarten teacher, resolved that in teaching her own child she would follow the principles learned in her study of kindergarten methods. She sought, therefore, to awaken interest and create desire rather than impose upon the child her wishes. It was her custom at night, when the little one had been placed in its crib, to fold her hands and offer a silent prayer. The months passed by, and when the child had learned to speak freely she asked one night: "Mother, why do you fold your hands and close your eyes after you have put me to bed?" "I am praying to the Heavenly Father, asking him to take care of you, dear," replied the mother. "Can I pray too?" said the little girl, folding her hands. "What must I say?" "Just what you would like to say, as you do when you talk to me," replied the mother, and the child offered her first prayer. It was offered because of a desire to pray. It was offered reverently, because she had unconsciously caught from the attitude of the mother the spirit of worship.

Prayer the Form of Worship Learned First

Of all the forms of worship (petition, praise, Bible study, testimony, offerings, and service), it is prayer that is first learned by the little child. And speaking to the Heavenly Father, like speaking to friends,

can best be learned through imitation. Therefore in the home and in the Sunday school, when the child is old enough to attend, short prayers in language easily understood should be offered. And just as children hear words many times before they are asked to speak them, so it should be with prayer. Later, in beginners' and primary department worship, superintendents often ask the children to repeat the sentences of the prayer after them. Care should always be exercised, however, that the prayer be made the children's own through suggestions and questions about what we should ask of the Heavenly Father and for what we should thank him. When teachers or superintendents fail to awaken the interest of the children in the petitions, the words are merely thoughtlessly repeated after the leader.

Later children may be asked if they would like to offer prayer for something that has been suggested—for example, asking God to bless a classmate who is ill or a teacher who is in sorrow, or giving thanks for some good thing that has come to a member of the class or to the whole school. These will, of course, be sentence prayers; and the teacher should be sure that conditions are such that no feeling of embarrassment will come to the child who offers the prayer. Short prayers should be taught the children, with the suggestion that these may be used for evening or morning worship when they desire, instead of a prayer of their own. Also printed prayers may be used with children old enough to read well. Long ago a group of learners asked their teacher to teach them to pray; and he gave them a prayer which they memorized, probably writing it down

first. Thus in giving children prayers which they may repeat, teachers are but following the example of Jesus and of John the Baptist.

Training in Worship through Music

No other part of the service of worship for little children aids so much in creating an appropriate atmosphere as does the quiet music; and when the time given to it is not so long that little children naturally become restless, it can be used Sunday after Sunday with most satisfactory results. The songs selected for children should be those which appropriately express their religious emotions. These should, of course, be within the range of their voices. To strain or injure a child's voice by giving it tasks which are too difficult should be considered as truly a crime as to injure other parts of its body. Good collections of suitable songs are available, such as "Songs for Little People," "Songs of the Child World," and "Carols."

In addition to the music in which children can participate, however, they should be given an opportunity to hear the great hymns and the deep, soul-stirring tones of the church organ. The value of good music for culture and life can hardly be overestimated, but as yet very few Churches have attempted to use the means already at their disposal in training the children in reverence and adoration.

The Use of Scripture

The Bible was not written primarily for children; but there are many passages which can with profit be read to them, and many of the Psalms can be

memorized and used in the service of worship, such as Psalms c., cxxi., xxiii., xxiv., and i. Children receive their impressions of the teachings of the Bible primarily from the Bible stories. Give them the best thoughts and hopes of the men and women and children of the Bible, their deeds and their motives. Here great ideas and strong purposes wield their influence, because they are revealed, not as abstract virtues, but as the thoughts and purposes of men who have lived and worked in the same world in which the child lives. They are "clothed in a living human soul." The boy may have a personal acquaintance with patriarchs and sages and, as far as he is able, may share with them their vision. Let it be the purpose of teachers and parents to make the Bible characters better known to the children than are the characters of any other book. If taught in the right way, children will not fail to measure their own lives by the highest standards of these heroes.

Offerings

Offerings, to be a part of worship, must be made in the spirit of worship, just as they are in the Church service. The youngest children should know for what general purpose the money they give is to be used, and even the beginners' class should give at least a part of its money to some specific object. In one school the youngest children gave toward the milk fund of a day nursery in which many of their mothers were interested. Later, when other classes in the school were giving toward the support of a pupil in a school in China, the first-grade children wished to send some of their money for this

purpose also. They were as happy as any of the older children when a letter came from the Chinese boy whom they were helping, thanking them for making it possible for him to attend school, and were ready to suggest to their teacher what she should say to the boy in replying to his letter.

Children may be taught that just as God needs the work of men and women and boys and girls in making the world better, so he needs a part of our money to take care of people who cannot take care of themselves, to send teachers to children who have no one to teach them, and to build churches and schools and hospitals. God expects us to be workers together with him.

Service

A well-organized school will have a program of service suggesting ways in which children may be helpful:

1. In the home, by acts of thoughtfulness and courteous behavior toward father and mother, brothers and sisters and guests.

2. In the school, by being thoughtful of teachers and schoolmates and preparing lessons carefully.

3. In the Sunday school, by being attentive to the words of superintendent or teacher, by doing handwork neatly, and by participation in all parts of the service.

A boy of five was rather skillful in the use of his hands when he first went to kindergarten, so he was placed in a group of older children. After a few weeks he came home one day and said to his mother: "I went back into the first class to-day.

The teacher wanted somebody to show the babies how to sit still and do their work, and she chose me." The child was happy and thankful because of an opportunity to serve. This instinctive desire can be strengthened and intelligently directed so that habits of service will be formed.

In some cities leaders of older children have organized Know-Your-City Clubs, in which the work of the associated charities and other philanthropic enterprises, both those supported by the city and those of the Church, have been studied. Some of these institutions have been visited by groups of children; and when a need has been learned or an opportunity seen whereby a work of helpfulness can be furthered, the children have been glad to give their aid. The boys and girls of this generation must, however, be trained for world citizenship; and leaders must recognize the fact that even with children service and offerings cannot be restricted to the needs near at hand, but that interest and sympathy must be given in equal measure to those who need Christian teachers, ministers, and physicians among the peoples of distant lands. A program which fails to include provision for training in world friendship and world service will fail to give the necessary equipment for Christian living and for the building of the kingdom.

Testimony

This subject is treated last because children will not, of course, be expected to "testify" in a public service except through their attitude and conduct, their participation in the singing, the prayers, and

the use of Scripture passages. On occasions such as Decision Day, which is better termed Acknowledgment Day, older children may be present and should be given the opportunity of uniting with others in acknowledging their allegiance to Christ and their decision to follow him. There is, however, a way in which children in their associations with their playmates may be encouraged to bear testimony, and that is by speaking out frankly for the right and by reproving wrong.

In one of the European countries in which religious instruction is given in the public schools a teacher was one day teaching a lesson on repentance. He emphasized the fact that men are held responsible not only for sins committed, but for failure to reprove sin, and explained to the children in simple language that if they stood silently by and saw others doing wrong things and made no protest, they themselves shared in the guilt. Not long afterwards a group of boys were coming from school when one of the number caught a little bird and killed it. Prompted, no doubt, by the lesson in the schoolroom, the other boys with one accord spoke their condemnation of the act. "God made the birds, and *you* kill them," said one of the boys sternly; and they walked away, leaving the offender, who had hung his head in shame.

The Object of Training in the Devotional Life

All training in the devotional life should have as its ultimate objective the development of balanced, well-rounded Christian character. It is the privilege of teachers to aid and direct boys and girls in

the forming of such characters; to teach them, as they grow in years and in knowledge, to use their thought and their energies in constructive effort to strengthen the cause of righteousness; to have noble ideals and earnest convictions and beliefs, which they are willing to teach to others and, if need be, to defend. Such a Christian is truly an effective witness. Of such witnesses Professor Bosworth spoke when he said that the Christian conquest of the world is to be won by a campaign of testimony.

Questions for Discussion

1. If you were teaching a little child to utter his first prayer, how would you do it?
2. How would you teach a child of eight?
3. How can you guard children against merely "saying" their prayers instead of praying?
4. Should children under eight years of age be asked to sing the hymns used by adults?
5. What Bible stories do the children whom you know like best?
6. What age should children attain before they are taught about the sufferings of Jesus?
7. Is it necessary that you refer to these in teaching the Easter lesson or telling the story of Jesus going to the heavenly home?
8. Have you a program of service for the children of your school?

CHAPTER XI

TRAINING IN WORSHIP IN LATER CHILDHOOD AND ADOLESCENCE

Two boys had been preparing an algebra lesson together. It had grown late, and, their work being completed, one rose to return home. As he put on his cap he said: "Harold, do you say your prayers at night?" "Of course," answered the second boy. "Well, what do you say?" asked the first, and then, without waiting for an answer, he continued: "I used to say, 'Now I lay me down to sleep'; then I thought I grew too big for that, and so for a few years I have said 'Our Father.' But sometimes I get tired of that, just the same thing every night, and feel like cutting the whole thing out. I have spoken to several boys before I asked you, and they have all stopped saying their prayers."

From an adjoining room I had heard the conversation and ventured to ask the questioner if he had ever attempted to compose a prayer of his own. He confessed that he had not, aside from the short, spontaneous petitions which, as he said, "everybody prays when he is in trouble or is afraid something is going wrong." I questioned further and discovered that the boy regarded these as insufficient. He felt the need of devotional prayer; but the one prayer that he knew he had repeated so often, without any variation and without having his attention called to its real meaning and beauty, that, in a sense, it had become stale. He felt no thrill of emotion when offering it, but "said" it at night only from a sense of

duty, so that as a *prayer* it was of practically no value to him.

Present Classes without Training in Worship

The boy's frank statement about not knowing "what to say" illustrates lack of training in the earlier grades. Without doubt, however, a like confession might be made by many boys and girls. Where thoughtful training in the devotional life has been given to the children, both in the home and in the Church school, the problem for teachers of older children and adolescents is very different from the one which faces them when they have charge of a group that has not had such training. If teachers and superintendents of little children begin now to take this part of their task more seriously and plan as definitely for the service of worship and the participation of the children in this service as for teaching the lesson, another decade will bring to the more advanced departments of the school classes of young people whose training in the devotional life will compare favorably with their knowledge of the Bible and of Christian living. But with most of our present classes there is need for some elementary instruction and for much encouragement in the expression of their religious thoughts and feelings, bearing in mind, however, the characteristics of older boys and girls and of adolescents and the different approach that must be made. All the forms of worship suggested in the preceding chapter will be used with the older group, but there will need to be additional thought given to the way in which these are conducted.

Utilizing the Group Instinct

The greatest thing in the life of the average American boy to-day is athletics—that is, organized play. It is group activity; but it is controlled, it is surrounded with a certain amount of ceremony, and it requires a good deal of paraphernalia. Do not these facts illustrate certain instincts of which we may make use in training the religious life? Worship is not merely a personal matter; it is social. And teamwork in the religious life, in prayer, praise, Bible study, offerings, and service is just as important as it is in athletics. "All the members of the body, being many, are one body." A service of worship for adolescents should inspire each one to join in the singing. It should provide for prayer together, not simply the Lord's Prayer, but prayers which the members have themselves composed, as they will do in a class session if the teacher will reverently and tactfully lead her pupils to express their prayer thoughts in writing. It should provide for the use of memorized Psalms; and these, repeated in unison, are usually enjoyed more than when read responsively. Its offerings and program of service should be an expression of the intelligent interest of the *group* in the extension and philanthropic work of the Church.

Offerings and Service

This should all be planned with the idea of "togetherness," or it will fail of its purpose. A teacher wishing to aid in a needy situation and to deepen the interest of her class in missions told them of a town in India where a native Christian teacher was

greatly desired and of a teacher who would go if his support could be provided. One girl who had received a present of some money generously volunteered to give the needed sum. Throughout the year reports came from the work, but no one except the one girl seemed greatly interested. The next year, however, she was able to give only a much smaller sum, and the other members of the class, each giving a small amount, made up the deficiency. When the next report came, there was no lack of interest on the part of the class. They were anxious to do more. Books, post cards, and decorations for a Christmas tree were sent out, while each member spoke with pride and enthusiasm of "our" school.

The sympathies of young people can be easily aroused. They readily espouse great causes. They are generous-hearted and glad to give of money, if they have it, as well as of service. It is a good plan in some classes to discuss the subject of "allowances" and "earnings" and to show pupils the joyous opportunity one has to aid noble causes through tithing, or setting aside the tenth of one's money for this purpose. A feeling of responsibility should also be created, for it is to the young people of to-day that we must soon look for the larger gifts to meet enlarged opportunities, to make possible the sending forth of more messengers of the gospel, the building of more Christian schools and hospitals, and the furthering of the work of the kingdom in general.

The Value of Ceremony

The fact that adolescents are fond of ceremony should not be overlooked. A service which is digni-

fied, awe-inspiring, and beautiful commands their respect and is enjoyed by them. Not infrequently the value of a service is lost because the pastor or a visitor is asked to address the school and feels that he must amuse the boys and girls by telling funny stories. These people forget that there are about one hundred hours each week for general instruction, recreation, and amusement, and for many pupils probably less than one hour for social worship.

Social and Private Worship

If boys and girls have grown to the age of twelve or thirteen without instruction in worship, it is not likely that the home can then supply the need. One must look to the teacher and the Church school for such training. And the problem can be best approached through the group, because the environment can be controlled. Reverence, gratitude, love, loyalty, and a sense of the nearness of God can be most effectively developed through the pervasive influence of public worship, and the reactions of individual pupils are immensely strengthened through group influence. After a period of training in group worship, however, private or individual worship should be brought to the attention of the pupils. In athletics the work of the team must be supplemented by private practice. Pupils of this age are fond of companionship; but they are also fond of solitude, and one must provide food for the thoughts and meditations of the quiet hours. This will naturally consist of Bible study and prayer.

The Devotional Use of the Bible

Suggestions for devotional Bible reading and study have been given in Chapter V. Pupils will need direction if they are to receive the most benefit from such reading, and it will be well to link up the themes for private devotions with those already studied or discussed in class session. Teachers should call the attention of pupils to chapters or books of the Bible which treat topics that are now prominently before the people. The reports of the persecution of Christians at the present time may give one a special interest in the experiences of Paul, or the passages written to comfort and encourage persecuted Christians. The work of the Red Cross Society will give added interest to the story of the good Samaritan and to the accounts of the healing ministry of Jesus.

In an address to a group of students Mark Guy Pearse once said that for daily devotion one should never attempt to read more than five or six verses. He should then devote some time to thinking about the passage read, picturing to his mind the scene and the conditions which called forth the utterance. He illustrated his meaning by reading six verses from the fourth chapter of the Gospel of John. Then he sketched the picture—the dusty highway, the hot sun, and the weary, thirsty traveler waiting at the well. Said the speaker: "You will say to yourself, 'My Master, how gladly would I have given you a drink!' Then the Spirit will bring to your remembrance—it surely will—that a cup of cold water given to a disciple is also given to the Lord; and as you go about your daily work you will not forget through

deeds of thoughtfulness for others to give the Master to drink."

The Prayer Book

As an aid in suggesting prayer thoughts and also in familiarizing pupils with the language of prayer, written prayers that have come down to us from the earlier centuries of the Christian Church or from some one of the books of prayers more recently prepared may be found most helpful. If used rightly, these prayers will stimulate and deepen the religious life of the worshiper, whether he be young or old. Hartley, a boy of ten, had been given a neatly bound prayer book, which he seemed to prize, but of which he seldom spoke. One day his sister was ill, and the mother had asked the children to keep very quiet, a request which proved to be difficult for a lively boy to heed. Finally the mother said in severe tones: "Hartley, your sister is sick, and by your noise you are making her worse. Can't you understand?" Evidently he did understand, for he went to his own room, where he remained so still that his mother, fearing some new form of mischief was brewing, went up to investigate. As she opened the door she saw Hartley with his prayer book. He was reading "A Prayer for the Sick and Afflicted."

The Prayers of Others but a Means of Teaching How to Pray

The prayers of others should, however, serve as a means to the desired end, not as an end in themselves. It would, of course, be better to continue to use written prayers throughout one's life than not to pray at all, but one who uses such prayers exclusive-

ly falls far short of his privilege. It would be sad indeed to have a child dependent always upon an older brother or sister to accompany him into his father's presence to make his wants known for him or to express his love for his father when each child has free access to that father. Bishop Brent says: "There are those who toil through the whole of their life of prayer, leaning upon the prayers of others. They maintain they cannot compose prayers of their own. This is not so. Any one of average intelligence, if he chooses to take time and pains, has ample capacity for this purpose. Let him use his pen and write down his aspirations for himself and others as concisely as he can, and he will be surprised to find, not only how much he has to say to God, but how easy it is to express what is in his heart."

Value of Composing One's Own Prayer

Writing or thoughtfully composing one's own prayer is an aid to speech. We know that God always hears the earnest appeal, that his ear is ever open to our cry; but a prayer should be more satisfactory to the one who offers it when it is framed in good language. Jesus said that men should serve God with the mind as well as with the heart and soul, and we believe that God is glorified when we offer him the best expression of our thought.

Some Results of Training in Worship

In the public service we should feel that much has been accomplished if, in addition to thoughtful attention and reverent manner, the pupils join heartily in the singing of the hymns, in reading or recit-

ing the Psalms, and in the school or the class prayers. When, however, the services have been so conducted for a few years that the pupils have been led to see that worship is only a natural expression of our love to God and of our highest aspirations for ourselves and for others, and if they have been led to love these services and really to enjoy them, the sympathetic, watchful teachers of the adolescent classes will become aware of a time when those pupils are ready to participate in the service of worship by taking upon themselves the responsibilities of leadership. In a school in which it had been customary to have a common service for the whole school except the kindergarten, but where much time and thought had been given to the purpose of the service and the results to be accomplished through it, the intermediate group sent in a request for a separate service for themselves in which they might have the opportunity of serving as leaders. We believe, however, that this desire would not have existed to the extent to which it did exist but for the careful and thorough training of their earlier years.

Boys and Girls Should Not Be Urged to Express Their Religious Emotions

As has been mentioned in Chapter VII. regarding public testimony, a superintendent or teacher should be exceedingly careful about asking boys and girls, or even members of the intermediate group, to lead in a public, extempore prayer. Boys especially are not free to speak of their religious feelings and aspirations; and, as Dr. Peabody, of Groton School, expresses it, "When you do get a boy who is fluent in

his description of his religious emotions, the danger is that the emotion won't hitch on to conduct. The danger is that his expression may run far beyond his experience, and after a year or two there comes a reaction. He looks back upon it and finds himself utterly ashamed of what he said, and he hasn't much sympathy with the religion which prompted him to say it."

The Law of Development

The training of adolescents requires tact and skill and knowledge. Besides the desire to help them and do for them, it requires the wisdom and the ability to refrain from doing. They are passing through a period in which they are discovering their new powers and adjusting themselves to a larger world than that of childhood. To gain proper control of themselves and their environment, they must be allowed to exercise their powers of thought and will and action. Blessed is the teacher who can, without hindering, wisely direct this exercise. No other object of God's creation is so precious in his sight as is the unfolding life of one of these little ones which believe on him, and no careless hand should force or attempt to hasten that unfolding, lest it mar the perfect blossom. The Creator has made his own laws for human life as well as for bud and chrysalis. It is the privilege of parents and teachers to supply the materials for growth and to create the environment; it is theirs to plant and to water the seed. And when this is rightly done, they may trust God to give the increase.

Questions for Discussion

1. How would you instruct an adolescent boy in worship?
2. Of what advantage is it to begin such instruction with a group in the Church school?
3. What are the advantages in interesting a group rather than the individuals separately in some form of service?
4. Should boys and girls in their teens have their own money and be taught how to use it?
5. Discuss the advantages of tithing.
6. Is group worship sufficient for Christian growth and development?
7. What is the value of connecting the Bible study with present-day problems?
8. Discuss the value of printed prayers.
9. Pupils of what age require most tact on the part of the teacher? Why is this so?

CHAPTER XII

THE PROGRAM OF WORSHIP IN THE SUNDAY SCHOOL

The preceding chapters have given an analysis of worship and of the various means through which it finds expression. From a study of this analysis we see clearly that while a child can worship alone or in the congregation, yet the home and the Sunday school are the two agencies which must provide him with *training* in worship. It is also evident that if the Sunday school wishes to measure up to its responsibility at this point, it will need to have a comprehensive and definite program by means of which this necessary training may be provided for its childhood and youth. The principles upon which this program should be based are presented for consideration in this chapter.

Graded Worship Is Demanded by an Adequate Program

It is recognized in modern thinking that the child develops in certain progressive stages or periods, each of which is marked by distinctive characteristics. An adequate program of worship for the school will provide for graded worship suited to the needs of each of these grades or periods. The same principles hold good here which are utilized in the Graded Lesson Courses. It is as important that the principle of gradual development be recognized as applying to the entire religious life, including the emotions as well as the intellect, and that methods of

training in prayer, in praise, in giving, and in service be carefully adapted to the varying needs of successive periods of growth, as it is to provide courses of graded instruction.

When the courses of Graded Lessons for beginners or children of four and five were arranged, a careful study was made of beginners, of their characteristics and of their limitations, as determined by their stage of development, by their knowledge, and by their experience. Then in the light of this study selection was made of such Bible and nature lesson material as was best suited to meet the needs of these children. Similar studies were made of primaries, of juniors, of intermediates, and of seniors, and in each case the lesson material was adapted to the needs of the particular period. In precisely the same way a study is made of beginners, of their possibilities and of their limitations. Then songs are selected that in thought and words are suited to little children. Prayers and giving services which they can understand are provided, and all are arranged into a worship service. Services adapted to the other periods of development are arranged in the same fashion. It is very evident that this adaptation to the varying capacities and needs of beginners, primaries, juniors, and the rest is essential and that there can be no real training in worship without it. This graded worship must be provided by the Sunday school. There is a home here and there where individual children are being properly trained in worship, but such homes are rare. Then, too, individual worship differs from worship with a group. In the Sunday school the child can sing and pray

with children who are in the same period of growth with himself and who in consequence have the same needs and the same modes of expression.

Graded Worship Demands Separation of Groups

Graded instruction may be given under any condition in which uniform lessons can be used, but graded worship demands a separation of the worshiping groups. Hence an adequate program of worship for the school will provide departmental church architecture, by means of which the Beginner, Primary, Junior, Intermediate, Senior, Young People, and Adult Departments will be provided for their worship with rooms separated by solid walls or hallways. It is not always possible to make complete provision for departmental separation. In that case provision should be made beginning with the youngest group. In this connection it may be noted that the junior period is characterized by the fixing of habit. Since the habits fixed at this stage of development tend to become instinctive, it is of great importance that adequate provision be made for a separate Junior Department in addition to those provided for the beginners' and primary groups, where the junior children can form and fix habits of intelligent worship. If the work be thoroughly done at this time, the habit of worship will become a permanent part of their life and character.

Trained Leaders for Graded Worship

Since a degree of skill is required to conduct intelligently and effectively the worship of a department, an adequate program of worship for the school will

provide training for leaders or departmental superintendents in order that they may know the underlying principles of worship and be able to adapt these principles so as to meet in the best possible way the needs of the particular group or department. Much emphasis is being laid on teacher-training, and it is time that emphasis be laid on the training of devotional leaders also.

Supervision of Departmental Worship Services

An adequate program of worship for the school will take the supervision of the departmental programs for the Sunday school session and will see that they meet the requirements of a true service of worship. These programs will be tested to see whether or not the songs and prayers, the method of taking the offering, etc., are of the proper type and if they are adapted to the needs of the particular departments in which they are used. That there is need for such supervision is evident. The development of the devotional life of childhood and youth in the Sunday school is too important to be left to haphazard methods.

Outline Programs for Departmental Worship

The programs which are here presented are arranged especially with reference to departmental schools. This has been done because in such schools only can adequate training in worship be given. It is suggested, however, that all departments should assemble for united worship in the auditorium of the church for the closing fifteen minutes of one Sunday school session in each month. Programs for

a service of worship and a Christmas service for use in the nondepartmental school have been included. Complete outlines of programs are given for the elementary departments. While worship enters as an element into nearly every part of an elementary program, yet it is suggested that there be a special period of worship immediately before the primary and junior story or lesson period.

Program for Beginners' Department

(Children 4 and 5)

1. Soft music.
2. Greetings. (Beginners' superintendent greeting children and teachers. Children greeting superintendent, teachers, visitors, etc.)
3. Prayer-song.
4. Prayer. (This should be preceded by a free conversation between leader and children about the things to be included in prayer. The words used in all prayer should be very simple and should be repeated after or with the teacher.)
5. Birthday and Cradle Roll service (with appropriate song and prayer).
6. Offering service. Offering song and prayer.
7. Circle talk. (Often in this the children will pray briefly, as the talking suggests special things for which the children wish to thank the Heavenly Father.)
8. Rest exercise.
9. Lesson story.
10. Close.

Program for Primary Department

(Children 6, 7, and 8)

1. Soft music.
2. Greetings.
3. Brief sentence prayer, children repeating words after teacher.
4. Period for memory text drill and for the retelling of

stories. (Teachers and pupils around tables or in class groups, teachers leading drill.)

5. Children change position, facing superintendent.

6. Fellowship period (birthdays, new pupils, visitors).

7. Brief "new song" period (for learning new songs).

8. Song appropriate to season.

9. Worship period.

(*a*) Quiet music, brief.

(*b*) Scripture, appropriate memory texts of the three grades arranged into responsive service.

(*c*) Song of praise.

(*d*) Offering. Offering song and prayer. (The offering should have been taken by the secretary at the door as the children entered. It is placed in two baskets. When the proper time comes, two children selected by the superintendent go to the secretary's table and take the baskets. They walk side by side down the aisle and stand in front of the superintendent. The children give the memory verses on giving, learned in their respective grades. The purpose to which the offering will be applied is briefly discussed. The offering prayer may be a sentence prayer, the children repeating it after the teacher.)

10. Classes assemble around tables or in groups.

11. Story period.

12. Children face superintendent.

13. Song (devotional).

14. Brief prayer.

15. A moment of absolute quiet.

16. Recessional. (Children retire quietly.)

Program for Junior Department

(Children 9, 10, and 11)

1. Prelude.

2. Opening hymn.

3. Brief prayer, led by superintendent.

4. Announcements.

5. Correlated lesson period. (Pupils gathered around tables or in classrooms. Drill on correlated memory work.)

6. Pupils change position, facing superintendent or gather quietly in assembly space.

7. Fellowship period (birthdays, birthday greeting and prayer, names of new pupils announced).

8. Bible drill or memory drill by superintendent.

9. Worship period.

(*a*) Hymn or song of praise.

(*b*) Scripture read or repeated responsively.

(*c*) Prayer. (All bow heads as pianist plays softly to prepare for a silent prayer. The superintendent suggests the subjects and closes with a brief spoken prayer.)

(*d*) Hymn.

(*e*) Responsive verses on giving. Offering and offering prayer. (Offering should be brought forward by two pupils. The verses used are selected from required memory work. Offering prayer should be made by superintendent or one of the teachers.)

10. Teachers and pupils go to classrooms or change position at tables.

11. Lesson study.

12. Close.

Program of Worship Service for Intermediate Department

(Pupils 12, 13, and 14)

A theme should be chosen, and the hymns, scriptures, and prayers should relate to this theme. Some which are appropriate are: "Praise," "Obedience," "Love and Loyalty," "Courage," "Faithfulness," etc. Each class should have a class hymn and should be occasionally asked to sing it as part of the service.

OPENING.

1. Prelude.

2. Hymn.

3. A chain of sentence prayers by the teachers.

4. Hymn.

5. Appropriate scripture read by a class, by a good reader, or in concert by the department.

6. A class hymn.

CLOSING

7. Offering. (Offering brought forward by class treasurers. Consecration prayer.)
8. Devotional hymn.
9. Mizpah benediction or brief prayer.
10. Recessional.

Program of Worship for Senior Department

(Pupils 15, 16, and 17)

As has been said, the chief reason for holding separate departmental sessions is that the pupils may be trained to worship. In addition, another important reason for a separate senior department session is that the boys and girls may have opportunities for developing initiative and leadership.

Hence the senior service of worship should be conducted by the boy superintendent. This officer is elected by the department from among the older boys and has for counselor a man appointed by the Church authorities. The chorister and the musician as well as the other officers are boys or girls.

Programs for each month should be arranged by the young officers and the adult counselor. The boys and girls should be guided in their choice of hymns, and a topical list of program material should be given them. From this material they can arrange programs. Some excellent programs have been arranged in this fashion by seniors.

As was suggested for the Intermediate Department, a theme for the service of worship should be chosen and should be embodied in all feaures of the service.

PROGRAM

1. Prelude.
2. Hymns.
3. Prayer. (A chain of prayer, or three brief prayers, etc. Older boys and girls can offer prayer as well as the teachers.)
4. "Gloria."

5. Scripture. (Brief passages relating to theme already assigned, read by boys and girls, or a fine passage read by good reader, etc.)

6. Hymn.

7. Special feature. (May be solo, quartet, brief story or poem relating to theme, etc.)

8. Offering.

9. Hymn (devotional).

10. Prayer.

Program of Worship for Young People's Department

(Pupils 18 to 23)

A program similar to the one suggested for seniors will be appropriate for use in this department. However, since the pupils are more mature and have their initiative and qualities of leadership more highly developed, they do a larger proportion of the planning unaided. Large place is given for original suggestions from the young people, and adult supervision consists chiefly in seeing that the programs do not fall below a proper standard. The young officers of the department form the program committee, and programs for a month should be planned in advance. Some persons may think that the program for worship in this and the preceding department will be crude if they be arranged by the pupils themselves. In one sense this may be true, but the training that the young people receive by the process and the heartiness with which they take part in the service more than compensate for any crudeness which may appear. The worship of the whole congregation may illustrate a high type of service and not only can be kept before them as an ideal expression of lofty and dignified worship, but will prove to be of great spiritual benefit.

Program for a Common Service of Worship

1. Hymn.

2. Psalm recited in unison.

3. Choir sentence: "The Lord is in his holy temple. Let all the earth keep silence before him."

4. Prayer for all the school in unison.
5. Hymn.
6. Scripture-reading, with comments, or story.
7. Prayer, closing with the Lord's Prayer.
8. Hymn.
9. Benediction.

Christmas Program

1. Processional: "It Came upon the Midnight Clear" (No. 63), or "The King of Love My Shepherd Is" (No. 184), by the school.

2. Psalm c., by the school in unison.

3. Scripture lesson (Isaiah ix. 1-7) by the superintendent.

4. School prayer: "Our Father in heaven, we thank thee that thou didst send Jesus to this world. To-night as we celebrate his birthday we pray that our lives may become strong and true and good like his life, and that all the world may come to the knowledge of the truth and learn to love and obey him. Amen."

5. Hymn No. 58, "Silent Night," by the school.

6. Story of the birth of Jesus, by five girls:

First Girl. The birth of Jesus was on this wise: It came to pass in those days, there went out a decree from Cæsar Augustus that all the world should be enrolled. And all went to enroll themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, his wife, who was betrothed to him, being great with child. And it came to pass while they were there, the days were fulfilled that she should be delivered, and she brought forth her firstborn son; and she wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. (From Matthew and Luke.)

Second Girl. Luke ii. 8-14.

Third Girl. Luke ii. 15-20.

Fourth Girl. Matthew ii. 1-6.

Fifth Girl. Matthew ii. 7-11.

7. Luther's Cradle Hymn, No. 70, by the Beginners' and Primary Departments.

8. Organ voluntary, "Hallelujah Chorus" or "March of the Magi Kings."

9. Hymn No. 60, "Joy to the World," by the school.

10. Trio, "We Three Kings of Orient Are" (No. 75), by three young men, school or choir joining in the chorus.

11. A story or a five-minute address on "The Meaning of Christmas" by the pastor, the superintendent, or a teacher.

12. Girls' chorus, "The First Noel" (No. 66).

13. Prayer and benediction by superintendent or pastor.

14. Recessional, "O Little Town of Bethlehem" (No. 68), by the school.

Questions for Discussion

1. What is the work of a director of religious education?

2. What part can such a director play in securing adequate training in worship for the childhood and youth of the Church?

3. Give the reasons why graded or departmental worship is of prime importance.

4. Who is the logical person to arrange and conduct the service of worship of a department?

5. What are the three elements which should enter into the training of a departmental superintendent?

6. What steps can a school take to supervise and standardize the worship of the departments?

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